The Outlook

Vol. 62 August 19, 1899 No. 16

CONTENTS

THE WEEK:

The Dreyfus Affair 869
Anti-Republican Agitators 870
The Transvaal 871
The Irish Agricultural Bill 871
The Tithes Bill 872
Naval Maneuvers and Wireless Telegraphy 872
The End of Siberian Exile 873
General MacArthur's Advance 873
Aguinaldo's Appeal 874
Manila Papers 874
Cuba and San Domingo 875
The Cleveland Boycott 875
The Pennsylvania's Pension System 876
The Boston and Albany Lease 876
The West Indian Hurricane 877
The Mazet Inquiry 877

EDITORIALS:

Dr. Lamson's Death 878
What Shall We Do With Trusts? 879
Ancestral Blindness 881
Mrs. Hunt's Letter 882

CONTRIBUTED ARTICLES:

Municipal Lighting 884
By Edward W. Bemis
The Physiological Effect of Faith 888
By George E. Gorham, M.D.
Salvation from Sin 893
By Lyman Abbott
Margie: A Story 898
By Elizabeth M. Rhodes

BOOKS AND AUTHORS:

The New Apologetic (Nash) 901
Books of the Week 902
Books Received 904

THE RELIGIOUS WORLD:

The Late Rev. Professor Bruce 905
Walter Manning Barrows 905
The Brotherhood of the Kingdom 905
Bishop Hogan on the Philippines 906
Guam 906
Methodist Deaconesses 907
The Late Dr. T. J. Sawyer 907

PROFESSOR ATWATER'S REPORT 908
NOTES AND QUERIES 911
FOR THE LITTLE PEOPLE 913
THE HOME CLUB 915

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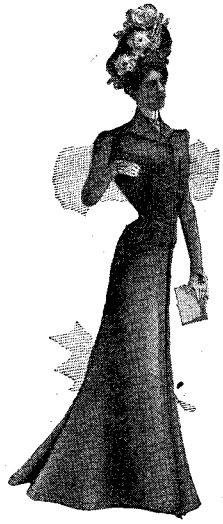

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The Outlook

Published Weekly

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The Dreyfus Affair During the past week the eyes of the world have been upon France and upon the Lycée at Rennes, where Captain Dreyfus is being tried. To the list of murders and suicides already caused by this deplorable affair another tragical event has been added. On Monday of this week an unknown man ambushed Maître Labori, counsel for Dreyfus, and a shot was fired, hitting the victim in the back. He fell in the roadway. He is still alive, but his condition is critical. He was the junior Dreyfus counsel, and was not quite forty years old. In addition to his French education, he studied two years each in Germany and England and, besides his law work, he has been editor of the excellent "Gazette du Palais" and of a comprehensive text-book on French law and practice. As a lawyer he has obtained a particularly distinguished position for one so young; his knowledge of legal procedure is remarkable, and his criminal law work has brought him prominently before the public. The attempt to assassinate him is sure to excite sympathy for him and for his client. As the lawyer lay wounded on the ground he said: "I may die from this, but Dreyfus is saved." This conviction of justice already won and to be won will be gratifying especially to those Dreyfusards who had been relying upon Monday's work in court to bring new facts to the light. It was known that on that day Maître Labori would attempt to crush General Mercier with his cross-questioning. Hence, probably, the choice of early Monday morning for the murder.

❀

M. Casimir-Périer Most of the sessions last week were not open to the public, the court being occupied in examining the secret dossier, or collection of papers bearing on the case. Saturday, however, was a field day. The first witness was M. Casimir-Périer, President of the Republic in 1894–95, at the time of the arrest and degradation of Captain Dreyfus. In November, 1894, General Mercier, then War Minister, had inspired an article in "Le Figaro," pointing to Germany as the mysterious power to which Dreyfus had betrayed his country. Immediately upon reading this, Count Münster (last week elevated to the title of Prince) called upon President Casimir-Périer for an explanation. In consequence of the asseverations of his War Minister, the President was then so convinced of Dreyfus's guilt as to decline to give any explanations. To this refusal, the reply of Germany was a denial in the name of the sovereign through his ambassador, that Dreyfus ever had any dealings with the German Embassy. The President then appealed to General Mercier, and the latter reiterated his conviction as to Dreyfus's guilt. Thus, so it has been supposed, rather than say to the Kaiser that the German Embassy did have dealings with Dreyfus, a circumstance that perhaps might ultimately cause war, M. Casimir-Périer actually resigned his high office. He himself, however, only added to the mystery by declaring that his resignation was not connected with the diplomatic incident concerning Germany, and that there was no danger of a war. He admitted, however, that one reason for his resignation was the ignorance in which he had been kept regarding the Dreyfus affair. Thus militarism invaded not only the legislation and judiciary of France, but the Executive Department also. We hope that these welcome, if tardy, words from the ex-President will have due weight with the judges: "For the honor of the magistracy and for the honor of France I am compelled to speak the truth in defense of the innocent." Why, we may ask, now,

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and not at the Zola trial three years ago? M. Casimir-Périer then said: "I cannot take oath to tell the whole truth, because I cannot tell it." It is a satisfaction at last to have the ex-President's testimony disposing of the alleged Dreyfus "confession." In addition, a private letter has just been published from the late Colonel Sandherr, formerly Chief of the Secret Service Bureau, to the editor of "L'Echo de l'Armée," dated January 5, 1895, in which the editor is told not to print the confession for the very good reason that no such confession had ever been made! This letter has been suppressed for nearly five years.

❀

General Mercier The next important witness was General Mercier himself. He spoke for four hours, his testimony often conflicting with M. Casimir-Périer's. His speech contained one notable admission, namely, that, in 1894, he had sent secret documents to Colonel Maurel with only an implied order to show them to the other judges in the first Dreyfus court-martial. To this would-be counsel for the prosecution, Captain Dreyfus listened with an apparently sphinx-like unmovableness until the ex-War Minister's closing remark: "If I had not been convinced of Dreyfus's guilt, and if that conviction had not been fortified since 1894, I would admit I had been mistaken." This was a straw too much. Before he could be restrained, the prisoner jumped to his feet and cried, "You lie, scoundrel!" It is probably more characteristic of the French than of any other nation, that a cry like this, coming out of the depths of long-felt injustice, moves and converts when much evidence is disdained. Such a cry is believed to have saved Colonel Picquart's life, when he shouted: "If I shall be found dead, and if there shall be discovered in my cell the rope of Lemercier-Picard [a hanged spy], or the razor of Henry, I shall have been assassinated, for I am not the kind of man who commits suicide." At all events, the Dreyfus cry rang through France, and since that moment the popular tide seemed to have turned more in the prisoner's favor. After that cry, Colonel Jouaust, the President of the Court, for the first time returned Captain Dreyfus's salute. The cry had even broken through the military authority and conventionalism which bandage the present judges. The other result of General Mercier's testimony is the creation of new diplomatic difficulties. He was eager to incriminate the German Emperor, declaring that William II. personally took an active part in organizing espionage. On Monday three ex-War Ministers, Generals Billot and Zurlinden and M. Cavaignac, testified. Comment on their testimony is well summed up in Dreyfus's remarks concerning the last named, when asked by the President if he had anything to say: "I am astounded that the man who produced in the tribunal of the Chamber the Henry forgery can come here and base his convictions of my culpability on matters which the Court of Cassation has already disposed of."

❀

Anti-Republican Agitators Last week M. Paul Déroulède and twenty other anti-Semitic and anti-Republican agitators were arrested by order of the Government. When the attempt was made to arrest M. Guérin, President of the anti-Semitic League, he refused to surrender and barricaded himself in his house. He says that he is prepared to hold out for three weeks, having a good stock both of food and firearms. The doors and windows of his house are fastened and he announces that he will blow up the residence before he will surrender. There has since been considerable rioting in the neighborhood of the house. The arrests were made by virtue of an article of the Penal Code, regarding a conspiracy organized to accomplish a change in the form of government. The persons implicated are members of the "Ligue Anti-Sémitique," the "Ligue des Patriots," and the "Ligue de la Jeunesse Royaliste." At the recent trial of some members of the last named group, in connection with the Neuilly Barracks affair, a secret organization was discovered, a year old, which had been formed to seize the Government by force. The documents found left no doubt as to the chief actors therein. Proof has since been obtained that the above groups were preparing for a fresh attempt, as present circumstances particularly favor an overturn. A recent attempt was that

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of February last, when M. Déroulède was arrested on the charge of inciting soldiers to insubordination in connection with President Loubet's election. At the subsequent trial M. Déroulède admitted that he wanted to overthrow the parliamentary republic, and added that he would not cease from such attempts. Nevertheless, by a travesty of justice, he was acquitted and set at liberty. Fortunately, France has a different Premier now. In this, as in the Dreyfus affair, M. Waldeck-Rousseau evidently appreciates some facts better than did his predecessor. For instance, it is not only Captain Dreyfus who has been insulted during this half-decade; it is not only civil justice which has been repeatedly throttled by militarism; republican institutions themselves have been on trial. Will they last? They will if such a man as Waldeck-Rousseau remains at the helm, with his great War Minister, both loyal to the plain duty of preserving law and order at any cost.

❀

The Transvaal The Queen's speech, proroguing Parliament last week, was particularly notable by reason of the following phrases:

> I have received a petition from a considerable number of my subjects residing in the South African Republic, praying for my assistance to obtain the removal of the grievances and disabilities of which they complain. The position of my subjects in the South African Republic is inconsistent with the promise of equal treatment upon which my grant of internal independence to that republic was founded, and the unrest caused thereby is a constant source of danger to the peace and prosperity of my dominions in South Africa. Negotiations on this subject with the South African Republic have been entered into and are still proceeding.

Mr. Chamberlain, the Colonial Secretary, on an interpellation in the House of Commons, said that several regiments had been ordered to prepare for embarkation and would be sent out to defend Natal and for all of its contingencies. These troops were sent at the request of the Natal Government. He added that President Kruger had refused to accept the British proposal for a joint inquiry. Mr. Chamberlain closed as follows: "Our predominance is menaced by the action of the Transvaal Government in refusing redress and refusing to give consideration to requests hitherto made in the most moderate language by the suzerain power. This state of things cannot long be tolerated. We have put our hands to the plow and will not turn back." Latest dispatches from the Transvaal inform us that, while the first answer was a refusal, there has now come a second answer, in the form of an acceptance, conditional on the independence of the South African Republic not being impugned. The Queen's speech may have changed the refusal into an acceptance. Mr. Reitz, the Secretary of State for the Transvaal, says that if the proposed inquiry were to embrace all matters in dispute of late years between Great Britain and the Transvaal, including the Convention of 1884, it might be acceptable; but if the franchise only were to be considered, the Volksraad had passed on that, and further consideration of the question was regarded as tantamount to legislating through a commission, thus depriving the country of its independence. From the language of the speeches in the House of Commons, however, it would seem that, owing to President Kruger's not holding to the agreements of 1881 and 1884, the British now propose to exercise suzerainty in the Transvaal both as to external and internal affairs.

❀

A Good Law Ireland is about to receive the benefit of another good measure in the Agriculture and Technical Instruction Bill, which has passed the House of Commons. There has been comparatively little opposition to it even among the Irish members, and it is known that practically no opposition to it will be met with in the House of Lords, as the Liberal peers favor it, and the Conservative peers had been consulted before the measure was introduced in the House of Commons. It provides for a Government department specially charged with the development of Irish agricultural industry and Irish technical education. It is the outcome of the labors of the Recess Committee, who have been conducting a careful series of investigations for the economic betterment of Ireland, and whose work was based on the assumption that Ireland's evils are economic rather than political. Already Ireland

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has been benefited very much by the work of the agricultural co-operative societies under the leadership of Mr. Horace Plunkett, and this bill supplements those efforts, not only by providing for Government aid to private enterprise in agriculture, but by a provision for manufacturing industry as well. The latter is the one defect which England has never done anything to remedy until this bill was taken up. Money grants are to be given to each of the new departments, and the co-operation and advice of local boards are to be sought. It is not intended to make the new departments merely "Castle boards," as the Irish are wont to term the official bodies in Dublin in which they have no share of direction, but genuinely popular instruments of economic improvement. It is, no doubt, a part of the Government's policy of forestalling Home Rule by measures of a different kind.

❀

The Tithes Bill

The clergy of the Church of England are underpaid. With a few exceptions, large incomes among them are so only on paper. Even bishops' salaries are deceptive, as there are many diocesan charges placed on them, and thus little is left for private maintenance. A prelate whose income is $22,500 publicly stated that he had only one-ninth of that amount to spend on himself and family. A number of other bishops are compelled to supplement their ecclesiastical incomes from their own private means. The same is true of many a rector and vicar. Nowadays, in a large parish, a staff of four to seven curates has to be maintained, for whose salaries the vicar is responsible. These salaries he must needs collect as best he may. Without in the least disparaging the Nonconformist ministry, we believe that, taken as a whole, there is no worthier or more self-sacrificing set of men than the Anglican clergy. So much by way of preface to chronicling the fact that a bill for the relief of that clergy has just passed the House of Commons. The Government leader, Mr. Balfour, declared that this was a case where the parson has, say, an income of four hundred pounds (two thousand dollars), and his next door neighbor, a civil servant, the same, yet the latter pays five pounds to the rates and the former fifty. Is such inequality just? Mr. Balfour then cleverly read the last year's electioneering address of the Hon. C. R. Spencer, a Liberal, in which the present Government was condemned for doing nothing for the clergy, whose houses, it stated, were over-assessed, their tithe endowments excessively rated, although they deserved as considerate treatment as the land-owning ratepayer. "That was the Radical view in 1898, but, for the electioneering purposes of the moment, it is denied by the Radical candidates for the vacant Parliamentary seats to-day." The measure, however, was condemned even by those who might be thought to be its friends, the London "Guardian," for instance, the best Anglican Church journal, declaring it both poorly drawn and inopportune. The Anglican clergy have a real grievance, but the way to satisfy it is not through a dole which only works further injustice. That this was increasingly felt is seen in the difference in the votes: the second reading passed by a majority of a hundred and eighty; on the third reading the majority had dropped to one-third of that number. The Liberals have thus gained new encouragement—an encouragement already begun by the winning of several special election seats from the Conservatives. Both parties, nevertheless, acknowledge that the whole subject of local taxation is a fair field for new legislation. Mere temporary sops to certain classes—like the Landlords' Rate Bill, the Education Bill, and now the Tithes Bill, though terminable within brief periods—are certain to breed discontent and disintegration.

❀

Naval Maneuvers and Wireless Telegraphy

While the recent summer maneuvers of the British Atlantic fleet turned out to be a disappointment in throwing light on naval strategic problems, because a long-continued fog handicapped one of the fleets engaged in the sham campaign, a signal demonstration was made of the practical use of wireless telegraphy at sea. Signor Marconi accompanied one of the two rival squadrons, and three war vessels of that squadron, including the flag-ship, were furnished with his apparatus. By its means one of the three which first sighted the convoy it

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was to protect sent the news back to the second, and that in turn to the third, the flag-ship; and all so quickly and surely that the flag-ship learned of the whereabout of the convoy when the latter was eighty-six miles distant. A clearer proof of the value of wireless telegraphy at sea could hardly be imagined. As to the naval problem worked out by the maneuvers, it was an interesting and reasonable one, and the interference on account of the fog served only to illustrate the great element of uncertainty in sea-strategy, as in real warfare precisely the same thing might have happened. A convoy of merchant ships was sent from Halifax across the Atlantic with secret orders to meet a British squadron of war vessels sent out from Milford Haven to protect it. Meanwhile a hostile squadron was sent out from Belfast, Ireland, to capture the merchant ships, if possible, and to bring them into Belfast, avoiding recapture from the much stronger Milford Haven squadron. As it turned out, the latter had things all its own way, as the hostile ships did not even catch sight of the convoy. A suggestive view of Great Britain's naval strength is afforded by the fact that the two squadrons together comprised eighteen battleships, seven first-class cruisers, thirty-two second-class cruisers, twenty-four torpedo boats, and twenty-eight torpedo-boat destroyers.

❀

The End of Siberian Exile

Just as England half a century ago abandoned the plan of penal settlements in Australia, chiefly because the non-penal settlers felt that the system was a blot on the fame of the country and a bar to its best development, so Russia has decided to abandon Siberian exile chiefly because the system is not consonant with her rapidly growing plans for making Siberia a populous and prosperous part of the empire. Immense tracts have been opened to colonization; settlers are encouraged to enter the country, and are going in by hundreds of thousands; river navigation has been improved; and, of course, above all, the railway, now being pushed through, is not only making it possible to market products, but in countless ways is opening possibilities for the future. It is eminently natural, therefore, that the Czar should wish this great and growing country free from the disgrace of being a penal settlement. What method of punishment for criminals will be substituted is a difficult problem, and until it is settled the old method will be retained, although the number of persons transported is being reduced. An imperial commission is now in existence which has the whole matter under consideration. It is said that over a million and a half prisoners have been taken as convicts to Siberia in the last three hundred years. Vastly the larger number of these were criminals rather than political prisoners—the real number of the latter will probably never be known. What the conditions of Siberian banishment have been in our time may be learned from Mr. Kennan's book on the subject—the result of a personal investigation, universally recognized as one of the most thorough and fair-minded ever undertaken—and from the recently published reminiscences by Kropotkin.

❀

General MacArthur's Advance

The advance of last week from San Fernando to the north and northwest is the most important military movement undertaken in Luzon since the rainy season set in. The limit of the advance has been so far marked by the town of Angeles (ten miles northwest of San Fernando), which has not, however, as we write, been permanently occupied, although probably it may be before this paragraph is read. Angeles is of some consequence as being on the railway, and may prove a good base of operations. Calulet (six miles from San Fernando), Santa Rita, and Bacolor are the other chief places from which the enemy have been driven. The direct cause for this advance movement, which had been planned for a week or more, was the gathering of a large force of insurgents close to San Fernando. General Otis fixes the number in a dispatch at six thousand, although a few weeks ago he cabled that there were not four thousand insurgents in the province. Dispatches say that the Filipinos almost surrounded the town, and fired into it nightly. The attack was made by General MacArthur's troops on Wednesday, and, like all previous advances, it resulted in driving back the

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enemy after a sharp fight; our loss on that day was five killed and twenty-nine wounded, of the Filipinos perhaps sixty or seventy were killed. The heavy roads and muddy surface of the fields made the advance slow and difficult. The object of impressing the enemy with the fact that our troops can fight even in bad weather was certainly accomplished; the Filipino army has again been scattered, and, in pursuance of its usual tactics, will again gather at the distance of a few miles from our outposts. All accounts agree that our soldiers fought with coolness and steadiness. General Otis considers that the week's work will give him control of the Province of Bataan. The necessity of having a larger force in Luzon has been recognized by Secretary Root, who says that fifty thousand men in all will be there by the end of October. The general purpose of the Administration has been announced by Mr. Root in these words: "The war in the Philippines from now will be prosecuted with all possible energy. All the men, all the arms and all the supplies necessary to end the trouble in the islands will be furnished at the earliest possible moment."

❀

Aguinaldo's Appeal The appeal to the European powers for recognition of Filipino independence is not likely to meet with an affirmative response in any direction, and is interesting chiefly as presenting Aguinaldo's arguments. It was issued at Tarlac on July 27 and is signed by Buonamino—presumably a Filipino Cabinet officer. The main position taken is that the Filipino people had acquired the sovereignty of the islands before the treaty between Spain and the United States was signed or had any legal force. In proof of this the document points to the fact that the insurgents held seven thousand Spanish prisoners, and asserts that Spain's hold on the country was irrevocably lost. The assertions are repeated that the insurgents aided in bringing about the surrender of Manila by surrounding it with an army for months; that American, British, and Belgian consuls recognized Aguinaldo's authority by asking for passes; that the insurgents were allowed to take arms from American storehouses; that Admiral Dewey gave up to Aguinaldo a hundred Spanish prisoners; and that the insurgent government is ready to show representatives of the Powers letters from American consuls and generals recognizing Filipino sovereignty. The assertions are repetitions of those formerly made and commented upon in these columns. A representative English view is that expressed by the London "Mail." It says: "It is curious that Aguinaldo does not realize the complete futility of the game he is playing. The Tagals, whom he leads, are only one out of thirty distinct tribes in the archipelago, and represent only one-fourth of the population. It is certain that their victory in the struggle, which is wholly impossible, would only lead to more or less protracted civil war among the Filipinos. They could not maintain order and uphold their independence against the European Powers, which would be attracted by the scent of prey."

❀

Manila Papers While newspaper correspondence has given a tolerably correct idea of affairs in Manila, the picture becomes more distinct by reading the Manila daily papers themselves. To be sure the Tagal "Ang Kapatid Ng Bayan" is unreadable to Americans, but the others are published in Spanish or English. It is interesting to note, for instance in "El Filipino Libre," the morning paper devoted distinctively to Republican Filipino interests, that the natives have already been impressed by the fact that our National power is the result of our widespread education. To gain a proportionate prosperity, the Filipino leaders recommend that such an education be planted in their islands. Turning to another morning paper, "El Progreso," we find an interesting collection of commercial and social information. The evening papers are "La Democracia," an independent Filipino journal, the last number of which contains a strong article on the necessity of the opening of a supreme court of justice at Manila, in preference to Iloilo or any place on the islands of Negros or Cebú; and "El Comercio," which has more reading matter than the other Spanish dailies. One of the two principal English papers is "The American," a penny paper which claims

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to have the largest circulation in the Philippines. In its Fourth of July editorial, speaking of the policy of expansion into which we have been drawn, it declared that this policy has been none of our seeking and no statesman, politician, or party is to blame for it.

> It has been thrust upon America by force of circumstances over which neither she nor any earthly power had control, but the fact remains, and the matter has to be put through to a satisfactory issue. Though it is her first attempt at colonizing, outside of her own shores, let it not be forgotten that she first, in a manner, colonized herself, and in the doing of it taught the mother country a lesson in colonizing, a lesson in equality, in fraternity, and in liberty, the results of which have been so far-reaching that its benefits are seen throughout the civilized world to-day, and for this America may call herself indeed a mother country.

The other English paper is "The Manila Times." Its price is double that of the other papers and a proportionate difference is noted in size, quality of paper, and clearness of type. Its editorial expressions are hardly as conservative, however, as might be anticipated. In its latest issue we note that the libel action brought by our Consul-General at Singapore, Mr. Spencer Pratt, against the publishers (in Mr. Foreman's book) of an interview alleged to have taken place between the plaintiff and Aguinaldo, was settled out of court. The plaintiff complained that the report of any such interview, or such treaty as alleged, was untrue and libelous.

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Cuba and San Domingo

An important preliminary to the forming of any definite scheme of future government for Cuba is the taking of the census, under the direction of General Sanger, of the Inspector General's Department of the United States. Former censuses of Cuba have been notoriously inaccurate, and the destruction of life caused by the "reconcentrado" policy, as well as the other effects of war, and the removal of Spanish soldiers and civilians, make the problem of population an interesting one. Particularly so will be the returns as to race, color, and nativity. As to Cuba's future, an incident of the week, of some significance, has been the publication of an open letter by General Maximo Gomez. He says:

> The impatient population does not realize that it is not the work of a day to organize society. Turbulence of highly strung minds must have time to abate in a people thirsting for independence and for liberty restrained by national precepts. There has been intervention by a foreign nation for the sake of peace; and now the moment is propitious. All who were previously disunited should unite for the same end, which is to form a council respecting the soul of Cuba. In the meantime the intervening power will fulfill the obligations it has incurred, and the Cuban people, heroic and sensible, will take the situation calmly, working and waiting for the independence and liberty which the future will surely bring. As for the suggestion that the intervening power contemplates robbing Cubans of their own, I do not believe it. Such a rumor is a calumny against an honorable people. The Cubans, left poor by the war, should dream only of work. Let us allow bygones to be bygones. Let us see a brother in every man in Cuba.

Many Cubans are taking a close interest in the plans of General Jiminez to make himself President of San Domingo by a revolution. Jiminez himself is still in Havana, but it is asserted that an expedition of Cubans in his interest is on the way to Porto Rico. It is difficult to tell how much reliance to place on the reports from Santo Domingo, which state that the Jiminez revolutionary movement is gaining ground, and that the insurgents are in possession of several towns.

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The Cleveland Boycott

The boycott against the cars of the "Big Consolidated" Railway Company, of Cleveland, and against the patrons of these cars, still continues. The formal protest of business men which we reported last week received several hundred signatures among manufacturers, wholesale merchants, and retail merchants with a well-to-do clientage, but the smaller firms, serving chiefly the working classes, seem still to support or, at least, obey the boycotters. The latter claim that two-thirds of the people are with them, while the company claims that its cars are now carrying more than half the normal number of passengers. We are in receipt of letters from trusted correspondents, stating that the strikers have approved of violence and that the outrages perpetrated have made terrorism the strikers' chief weapon. On the other hand, official statements issued by the strikers have even approved the issue of injunctions to prevent violence, and the union organ ridicules the reports of explosions published in the "capitalistic" press as efforts

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to create public sentiment in favor of the company. Nevertheless, the defenders of the strike do not explain away much of the disorder—including a brutal assault upon an old and respected citizen for the offense of riding on a boycotted car. If the union itself heartily opposes the use of criminal methods, it is obvious that many of its sympathizers have more faith in injuring its enemies than in convincing the public of the justice of their cause. The statements of the union's case published in the Cleveland daily papers are conspicuously ineffective, while the case for the company is presented with great force and clearness by its officials. We are informed by President Everett and Vice-President Pack that practically the only questions they have refused to arbitrate are as to the exclusive employment of union men and the number of cars they shall run. The strike began in the refusal of the old employees to work on the same cars with the new, and the present popular upheaval is substantially a demand that only union men shall be permitted to serve on the street railways. The best defense of the boycott is that made by Mayor Jones, of Toledo, at the strikers' picnic on Saturday last, where he said that the boycott was the workingmen's recognition of their duty to secure for each other employment upon terms that preserved manhood.

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The Pennsylvania's Pension System

At the same time that the Select Committee of the House of Commons reports in favor of a governmental system of old age pensions in England, the management of the Pennsylvania Railroad announces its adoption of a system of old age pensions for its employees. In one respect the Pennsylvania system is much superior to the English. Every employee, no matter how well-to-do, is to receive its benefits. There can be, therefore, no discouragement of thrift, and also no stigma attached to the receipt of the pension. Each employee who has served the company thirty years, or who has reached the age of seventy, may be retired upon a pension, the amount of which is to be determined by the length of his service and the average wages earned. All the Pennsylvania lines east of Pittsburg are covered by the plan. The management states that about $325,000 a year will be devoted to the pension service. This sum is a trifle more than one per cent. of the net earnings of the roads, and also a trifle more than one per cent. of the wages and salaries of the employees. As only one adult in thirty is over seventy years of age—and a still smaller number has served the same company for thirty years—the employees are likely to be retired upon very nearly half pay. No direct deductions are to be made from wages or salaries in order to provide the pension fund—the management believing that the company will be compensated through the more loyal service of its employees, and especially through the increased security against strikes. The Pennsylvania Company has for several years had a satisfactory system of accident insurance, by which, without litigation, a part of the burdens from accidents has been shifted from the families of the victims to the uninjured employees and owners of the road. The officials hope that the new system of old age pensions will work as well, though it is feared that the railway unions will regard it as a plan to lessen the liberty of the employees to protest against grievances.

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The Boston and Albany Lease

Nine of the ten directors of the Boston and Albany Railroad have issued an address to the stockholders urging the ratification of the 999-year lease to the New York Central, and the dissenting director, together with other protesting stockholders, has published an opinion, prepared by ex-Attorney General Olney, opposing the ratification. The address of the majority emphasizes the high rate of interest guaranteed (8½ per cent.), the financial strength of the New York Central, and the remarkable dependence of the Boston and Albany upon the Central. Regarding this last point, the statement is made that more than half of the present traffic of the Boston and Albany is received from the New York Central—a statement especially astonishing, as most railroads get more than half of their freight earnings and two-thirds of their passenger earnings from their local traffic. Ex-Attorney-General Olney's argument against the

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lease emphasizes the uncertainty as to the future strength of the New York Central, and the alleged inability of the Boston and Albany Company under the lease to secure such improvements and such renewals of contracts with smaller companies as would prepare it to resume independent operation in case the New York Central should ever be unable to meet its obligations. The most interesting point in Mr. Olney's letter, however, is his statement that, under the laws of New York, the proposed lease cannot be ratified without the consent of two-thirds of the stockholders. As the protestants already claim to hold the proxies of one-quarter of the stockholders, they seem to have a fighting chance of success. Meanwhile the public protest against the confirmation of the lease by the Massachusetts Legislature has developed unexpected proportions. The fact that the State has the charter-right to buy the Boston and Albany for about one-half the sum now offered by the New York Central is proving an effective argument in favor of State ownership. Among the advocates of this policy is ex-Senator Dawes, who is quoted as follows in "The Evening Journal," of Pittsfield, his home town:

> I am in favor of the State purchasing the road, and I believe it is an opportunity that should not be allowed to pass. . . . Just at this time, when municipal, State, and National ownership of great corporations for public service is being agitated, I am opposed to the State of Massachusetts losing whatever interest she may have in this great property.

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The West Indian Hurricane

The severest hurricane ever known in the region visited the West Indian Islands last week. It came from the south, sweeping over Porto Rico, the Virgin Islands, Guadeloupe, and Montserrat. The storm came from the south and passed to the northwest, lasting for nine hours. Whole towns were destroyed. The destruction of telegraph communication makes accurate information impossible, but it is certain that the loss of life is great, reaching thousands. Ponce and Humacao, in Porto Rico, were greatly damaged. At least a hundred thousand people are homeless in Porto Rico. General Davis, commanding in Porto Rico, reports great destitution as the result of the storm; the government stores are greatly damaged, but relief wagons are being sent out from Ponce as rapidly as possible to relieve the greatest suffering. General Davis has appointed a Board of Relief and has appealed for Government aid. Secretary Root responded at once. Over a million pounds of rice, beans, and codfish were purchased, while cotton material for clothing and ready-made clothing were ordered from the Quartermaster's Department. The steamship McPherson has already sailed for Porto Rico with these supplies. The McPherson also carried generous donations of clothing and food from merchants and others. Secretary Root made an appeal to the mayors of several cities, followed later—as the extent of the disaster was more fully known—by one to the Governors of the States. Immediate response followed. General Davis reports that the last severe storm of this character, which visited these islands in 1876, was followed by a famine because of the destruction of the crops. This storm was much more destructive, and greater suffering will follow unless immediate relief is given and continued for several months. General Davis asks for the appointment of an officer to have charge of relief supplies here to cooperate with the Board of Relief at Ponce. Coffee, cocoa, and banana crops have been entirely destroyed, and this means a loss of millions of dollars. Our readers are earnestly urged to respond to the needs of these, now our own, people. Supplies and money may be sent to the Merchants' Association, Broadway and Leonard Streets, New York. Mr. William Corwine, the Secretary, will give full information as to specific needs, as he will be in direct communication with the authorities at Porto Rico and the other islands suffering from the effects of this storm.

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The Mazet Inquiry

Last week's sessions of the Mazet Committee in this city were chiefly devoted to another scathing indictment of the Police Department, although at the last hearing light was thrown on the easy and nonchalant fashion in which the city government has given away to the Metropolitan and Third Avenue Companies valuable electric conduit privileges. These, it is asserted, are to

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be utilized for profit by the companies in ways not at all connected with street-car business. The crowd of witnesses who testified about the police force showed conclusively that the old pro-Tammany plea, that, if vice was protected, at least crime was prevented, no longer holds true, whatever may have been the case in Superintendent Byrnes's time. An astonishing number of robberies from the person and from houses was proved; and, what was more important, it was clearly established that the police did not keep proper records of complaints, that in the great majority of cases nothing ever came of complaints, and that often (particularly with robberies that took place in disreputable houses) there was good reason to suspect that the police actually protected the thieves. Over one hundred and fifty victims of theft and robbery were summoned, but time only allowed of the examination of a third of these. It is beyond doubt that crimes of this sort have increased greatly in New York the last two years. One witness asserted that thieves and swindlers had been flocking here in numbers from other cities and from England, ever since the last municipal election made it probable that New York would become a "wide open" town. The voters may well bear this in mind when election day comes again. Nothing but a determined and combined effort of honest men, regardless of party, can redeem the city's name from the shame of such disclosures as the past week has brought out.

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The Rev. Charles M. Lamson, D.D.

The death of the Rev. Dr. Charles M. Lamson will be sincerely and deeply mourned. He had many friends; we doubt whether he had any enemies. The lack of enemies is not always complimentary to a man's character. In the case of Dr. Lamson, however, this absence of enmity was not due to any deficiency of clearness of conviction or courage of utterance; but to a temper which combined breadth of sympathies, gentleness of expression, and spirituality of faith. The first enabled him to understand men from whom he differed, so that he was never chargeable with misrepresentation; the second enabled him to express his own convictions without offending either the tastes or the feelings of those who differed from him; the third led him to see the spiritual aspects of truth, and to seek those spiritual creeds in action upon which, as is often proved, men are in general heartily agreed, when, to a superficial observer, they appear to be radically opposed to each other.

When, in 1897, Dr. R. S. Storrs resigned the Presidency of the American Board, and Dr. Lamson was nominated by the Committee to succeed to the office, it is probable that to many members of the Board the nominee was but little known. This fact was indeed one of the evidences of his qualification for the place. For ten years the Board had been rent by party strife. The strife was so bitter that, had the Congregational denomination been an organic body, it is not improbable that it would have been rent into two denominations. The controversy had come to an end with the resignation of Dr. E. K. Alden, as Foreign Secretary; but it might easily have been revived by the election to the Presidency of any man who had been prominently identified with either party. Dr. Lamson's theological conservatism affiliated him with the one party, his broad sympathies with the other. His catholic nature rendered him averse to the policy of exclusion; his gentle and uncontroversial spirit made him averse to the criticism of those who were in office and were administering the affairs of the Board. Such a man is by nature a peace-maker, and he came into office just at a time when the services of a peace-maker were most needed.

There is a current superstition that the President of a great missionary board has no duties to perform except to preside with dignity at the annual meetings, and perhaps to make an appropriate address at each recurring anniversary. There is some ground for this impression, but the administration of Dr. Lamson demonstrated the fact that a President can and sometimes does render far other and more valuable service. His place was not an easy one. He succeeded the most eminent platform orator of the Congregational Church. He was made President of a

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society which had been divided into hostile parties, when controversy had been intensified, if not embittered, by the conscientious convictions which animated and inspired them both. He took office at a time when enthusiasm for foreign missions was waning, contributions were decreasing, debts were accumulating, and at the same time the rapid extension of law over new territory was opening to missionary operations countries which had before been closed against them. During his term of office the wounds caused by previous warfare have been healed; there are no longer any parties in the Board; alienation and distrust have absolutely disappeared from the public conferences, and almost, if not altogether, entirely from individual hearts. The decadence in contributions has been checked, the tide of benevolence has begun to rise again, and the debts have ceased to accumulate, partly because of a new interest in the cause and new efforts to meet its demands. The new duties of the new day have been put before the churches, and by no one more effectively than by Dr. Lamson, who, with characteristic tact, has urged the obligation of expansion in Christian missions without regard to the much debated question of political expansion.

These results are, it is true, not due exclusively to him. They are due perhaps not less to the wise judgment and catholic spirit of Dr. Barton, the new Secretary of the Board, and they could not have been secured without the cordial co-operation of men of all parties. But neither could that co-operation have been secured by a man of a different spirit. Gently aggressive, patiently persistent, courageous but uncombative, winning respect for his own opinions by the Christian expedient of respecting the opinions of others, securing the co-operation of men of all shades of theological opinion by his own unfeigned readiness to co-operate with them, healer of wounds by the medicament of a kindly spirit, Dr. Lamson has by his administration added new honor to an office made pre-eminently honorable by the administrations of Dr. Mark Hopkins and Dr. R. S. Storrs. To find a worthy successor to take up the work which he has laid down, and pour into the once broken conduits which he has repaired a new enthusiasm for missions, is the difficult task which the death of Dr. Lamson lays upon his associates in the American Board.

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What Shall We Do With Trusts?

The Governor of the State of Texas contributes to "The North American Review" for August an article on anti-trust legislation, which is interesting, not merely because it affords an official account of the anti-trust law of that State, but also because that law itself illustrates the object in view in most anti-trust legislation, and in the larger number of anti-trust reformers. The Texas law prohibits all combinations to control business or regulate the prices of either articles or services, whether by monopolizing production, by underselling, and so driving out competition, or by refusing either to buy from or sell to any one who is not a party to the combination. This act is indeed "comprehensive far-reaching and drastic," and its language is "plain, direct, and clear," but the Governor's interpretation makes its aim still clearer.

> Competition is fast ceasing to be a factor in the economics of the country. Therefore, we have been taught to believe that it was the life of trade. Nowadays, however, we are advised that this is a most grievous error, and that the contrary doctrine is the true theory. The wisdom of the fathers has become foolishness in the eyes of their sons, and the experience of centuries has proved of no value, except, perhaps, to demonstrate that commerce and manufacturing have hitherto been conducted upon lines that were altogether false and misleading.

We cannot, then, be mistaken in supposing that the object of this legislation is to restrict combination and restore competition. Is the endeavor to restrict combination for the purpose of restoring competition a wise endeavor? That combination should be put under restriction by law for the purpose of regulating it, we thoroughly believe; that it should be put under restriction for the purpose of re-establishing competition, is not so clear. To the attempted substitution of unrestricted competition for combination there are five serious objections.

1. Economic.—Combination facilitates production; makes possible, though it does not always promote, improved machinery;

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lessens waste; should, though it does not always, prevent unnecessary duplication—sometimes miscalled overproduction; makes possible cheaper goods without lower wages, though it by no means always leads to this result. The combination of thousands of family spinning wheels in a few great factories has been accompanied with great economic advantages in the cotton industry. Economic advantages do not always keep pace with combination, but it is not easy to say at what point in the progress of combination the economic advantage ceases.

2. Industrial.—It is a mistake to suppose that unrestricted competition has been always beneficial to the workers or that combination has always been injurious to them. The disorganized trades are generally the poorest paid. Agriculture is unorganized; and agricultural labor is poorly paid. The sweat-shop industry is largely unorganized; and there is no factory industry carried on under such oppressive and debasing conditions. Ordinarily, the employee in the great concern is better off than the employee in the little one. The benefits of combination are very unequally shared; the laborer, in many instances, does not get his fair proportion; but he generally gets some benefit.

3. Political.—Liberty is worth something. Liberty to buy where one will, sell where one will, work for whom one will, join interests with whom one will, is not to be carelessly set aside. The presumption is always against restrictive legislation. It can justify itself much oftener than we used to think; but the presumption is against it. It must show a clear advantage to be gained in exchange for the liberty which it takes away.

4. Moral.—John Stuart Mill's indictment of unrestricted competition will occur to the well-read student of economics.

> Morally considered, its evils are obvious. It is the parent of envy, hatred, and all uncharitableness; it makes every one the natural enemy of all others who cross his path, and every one's path is eventually liable to be crossed. Under the present system hardly any one can gain except by the loss or disappointment of one or many others. In a well constituted community every one would be a gainer by every other person's successful exertions; while we now gain by each other's loss, and our greatest gains come from the worst source of all—from death—the death of those who are nearest and should be dearest to us.

John Stuart Mill overstates the evils of the competitive system; yet who can doubt that there are great evils in that system, moral as well as economic? Is there no better remedy for the evils of unregulated combination than to go back to unrestricted competition?

5. Practical. — The principle of the Texas Anti-Trust Law is not new. For years conservatives have been fighting against the tendency of men to combine in order to raise prices and reduce work. What the Anti-Trust Law of Texas forbids has been forbidden both by common law and statute laws in England. Laborers have been forbidden to combine to fix the price of labor; capitalists have been forbidden to combine to fix the price of products. Sometimes the State has attempted to take away the motive for such combination by fixing the price either of labor or of products by statute. Such attempts have never long succeeded. Legislation must conform to the law of human nature, and to combine is one of the laws of human nature. The operation of those laws may be retarded or accelerated by legislation, but not altogether prevented.

For these reasons we think that it is as great a mistake to attempt to prohibit combinations, whether of capital or of labor, as it would be to allow them to go on without legal restriction or regulation, until they have brought both labor and its products under the control of an industrial oligarchy. The future will almost certainly be an age of combination unparalleled in the history of the past; the problem of democracy is not how to prohibit such combination, but how so to regulate it that its advantages will not all fall into the hands of the few, but will be shared by the many in some just and equable proportion. This is difficult, but it is not impossible. The achievements of the past prohibit us from affirming that anything desirable is impossible to the human race. Certainly nothing is to be decreed beforehand impossible without a trial. It is not necessary here to point out the methods by which this task of democracy is to be accomplished. It is first necessary to see clearly the end; afterward comes discussion of methods. The Outlook neither expects nor desires to see the community carrying on all the industries, but it does expect to see the

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community carrying on many which it now leaves to private enterprise, and bringing others under statutory and judicial regulation. There has been nothing in the history of the past half century to encourage the belief that we shall return to the competitive methods of individualism; there has been much to compel the conviction that we are being carried forward by an irresistible tendency to an age of individual combination. It is the duty of statesmanship not to resist this tendency, but to understand and to guide it, so that individual combination will become the servant, not the master of the people, and will add to their wealth, their comfort, their leisure, and to their true life.

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Ancestral Blindness

In a recent address of great interest Professor William James reports his reflection, in a certain mood, that the pessimists were right, and that a great flatness is coming over modern civilization. "Correctness, fairness, and compromise for every small advantage are crowding out all other qualities. The higher heroism and the old rare flavors are passing out of life." And then he tells us that, looking from the car window, he suddenly got sight of a workman performing some task on the dizzy edge of an iron construction at a great height, and was instantly brought to his senses by the sight of everyday bravery in an everyday occupation, and he understood on the instant that heroism is to be looked for not only in battles and desperate adventures, but in the building of every bridge, on the deck of every vessel, on freight trains, in mines, on lumber rafts—in fact, wherever men are at work. "As I awoke to all this unidealized heroic life around me, the scales seemed to fall from my eyes, and a wave of sympathy greater than anything I had ever before felt with the common life of common men began to fill my soul."

This confession of what was essentially a spiritual experience has the greater significance because it comes from a man of the highest culture and the best academic traditions; a representative of the small but influential class who have access to the largest intellectual life, and who, through fellowship with the best, are in special danger of losing sight of what is fine in the undeveloped life around them. There are a host of men and women who never escape from what Professor James calls "ancestral blindness" into the light of life. Books and newspapers, sermons and public addresses, are filled with exaltations of the past and depreciations of the present. Men whose poetic impulse is stronger than their poetic faculty are constantly telling us that the world has lost its poetic elements. The novelist who depends on his material and his skill, rather than on his insight and his passion, assures us that modern society is "flat, stale, and unprofitable." The student of public life who has formed his opinions by the study of the political conditions of other races, and has lost touch with the vital life of his own time, assures us from time to time that men of genius no longer appear in public life, and that bossism and corruption are the normal fruits of democracy.

These statements are so constantly made that they begin to seem true from mere force of reiteration. Two things must be kept in mind by those who constantly hear these discouraging views.

First: It is the heroic, the romantic, and, as a rule, the striking aspects of the past which survive. Men recall the combination of mediæval Europe—the unity of the Church, the State, the universities, and the arts; but they forget on what a narrow and temporary basis that unity rested. They recall the spirit of beauty which so largely inspired the old handicrafts; but they forget the bondage—political, civil, and intellectual—in which the mass of men lived. They recall the pageantry of public life in courts; they forget the squalor, misery, and suffering of the common life hidden behind this splendid spectacle. He who really penetrates the spirit of the past at any time finds it as full of discouraging conditions and circumstances as the present; and the voice of the pessimist, recalling the glories of another age, is as distinct in the sixteenth century as it is in the nineteenth.

Second: In any age it is the man of insight only who detects the permanent and heroic elements. In every age violence, corruption, and vulgarity are conspicuously in evidence, while sobriety,

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industry, purity, and the fruits of peace must be searched for. One can imagine how the pessimistic students of the world of to-day would have looked upon the world of Shakespeare's time. They would have denounced its greed, its unscrupulousness, its passion for adventure, its instinct for conquest; they would have called Drake a pirate, and Raleigh a speculator; and there would have been truth in all they would have said, but not the final truth. Looking back on that age, it is easy to discern the elements of greatness working their way through all the selfishness and corruption of the society of the time. It is possible to do this in any time if men have the spirit of sympathy and insight.

When a man of poetic vitality like Kipling appears, he does not moan over the diminishing poetic material within reach, but pours his imagination, like a vitalizing flood, over the whole range of human activities. He answers his own prayer, that God would "send a man like Robbie Burns to sing a song of steam," by straightway singing it himself. When a great novelist like Tolstoï appears, the rudest and most uncouth human figures yield to the touch of his genius all the tragic issues of life and death. When a large-minded and sympathetic observer like Professor Bryce comes to our continent, he is instantly aware of an impressive and noble movement for the liberation of men. To disarm the heroic in contemporary men one must have that touch of nobleness which destroys the "ancestral blindness."

Mrs. Hunt's Letter

We publish on another page a letter from Mrs. Hunt, called out by Professor Atwater's report and the editorial thereon published in The Outlook of July 29. Mrs. Hunt quotes from a number of scientific authorities to show that alcohol is a poison. She seems to think that these authorities are conclusive that it is not food. Her position reduced to a syllogism would read as follows:

Poison cannot be food.
Alcohol is a poison.
Therefore, alcohol cannot be food.

The error in this syllogism is in the major premise. It is not true that poison cannot be food. Oysters are food, and in some conditions they are poison. Strawberries are food, and, to persons of certain constitution, strawberries are poison.

Professor Atwater in his report explicitly states that "in large enough quantities it (alcohol) certainly is a poison." The Outlook explicitly affirmed that "it (alcohol) is sometimes a food and sometimes a poison." There is nothing in the authorities that Mrs. Hunt cites inconsistent with the statements in Professor Atwater's report or with the conclusions drawn therefrom in The Outlook editorial.

Mrs. Hunt, however, seems to us not to touch the issue raised by The Outlook editorial. The object of that editorial was not to show that alcohol is a beneficial food, not even to show that it is not a dangerous poison. Its object was clearly indicated by the following sentence in the closing paragraph:

> The indorsed text-books in physiology which have been put into our public schools, owing to the zeal of the few and the carelessness of the many, should be taken out again. Physiology, in so far as it is taught at all, should be taught from scientifically accurate text-books; and temperance should not be defined as the duty of abstaining from the use of alcohol, and enforced by unscientific statements scientifically phrased; it should be inculcated as the virtue of self-control enforced by considerations of prudence, dignity, and conscience.

The object of the editorial, plain to be seen, not only from its conclusion but from its whole structure, was to show that error is being taught in our public schools on the subject of alcohol; that this error is dangerous, as all error is dangerous; that it is building up a temperance reform on a false foundation, which cannot be more enduring than the false foundation on which it is built; that pupils are learning in school respecting alcohol conclusions which are contradicted by the best scientific authorities of the day; and that, as a result, when they come out of school, and learn that they have been mistaught, they are in danger of a reaction in which they will ignore the warnings against alcohol which are scientific.

The only question raised by that editorial is, whether the teaching of the text-books on physiology and hygiene which have been published by the society which Mrs. Hunt represents are accurate or

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inaccurate. We return to our charge that these books are inaccurate, unsound, and dangerous.

Last spring a statement was presented by Professor C. F. Hodge, of Clark University, to the Committee on Education of the Massachusetts Senate. From this paper we quote the following parallel columns:

INDORSED PHYSIOLOGIES	STANDARD TEXT-BOOKS
(Blaisdell, No. 3, p. 118, ff.) Alcoholic liquors act as a mild or strong irritant of the stomach, just as they are taken, raw or diluted. Their habitual use leads to most distressing forms of stomach disease. Alcohol irritates the lining of the stomach and dilates the tiny blood vessels, just as brandy dropped into the eye would make it look red and watery.	(Fothergill, "Practitioner's Handbook of Treatment," fourth edition, 1897, p. 254.) In practice we find that in many persons a small quantity of alcohol improves digestion, and that by its means a meal can be digested which would otherwise be wasted. In attempting to fairly estimate the action of stimulants, especially of alcohol, one point is of the utmost importance to remember. It is this—alcohol is a food. If alcoholic stimulants were mere disengagers of static force, early exhaustion would be the rule. But as alcohol is a readily oxidizable form of hydrocarbon, it is also a food as well as a stimulant; in fact, it is one of the most easily assimilable forms of food, and very frequently it can be taken and utilized when no other form of food is available. While it is a stimulant, an evoker of force, it also supplies to some extent that force in its readily oxidizable self. The experiments of the late Dr. Anstie and Dr. Dupre have placed beyond all question of honest doubt the fact of the oxidation of alcohol within the organism. If alcohol is oxidized in the body, then alcohol is a true food, or furnisher of force.
(Eclectic Series, No. 2, p. 31.) It is important for you to remember that alcohol is a narcotic poison.	
(Eclectic Series, No. 3, p. 57.) Alcohol is not a food or drink. Medical writers, without exception, class alcohol as a poison.	(Stewart, "Manual of Physiology," 1895, p. 414.) Alcohol in strictly moderate doses is not harmful to healthy men living and working under ordinary conditions.
(From Health Series, No. 1, p. 30.) Is alcohol a food? What do you think about it? . . . Do you think your body would grow and keep well and strong if you should use it instead of bread and meat? No, indeed. . . We know that alcohol is not a food.	(Kirke's "Handbook of Physiology," fourteenth edition, Philadelphia, 1896, p. 625.) Among these (accessories to food) must be placed alcohol, the value of which, within moderate limits is not as a food, but as a stimulant and aid to digestion.
(No more deliberate attempt to induce children to say they know what they have no means or possibility of knowing could be imagined.)	
(Blaisdell, No. 2, p. 232.) Alcohol is classed among the poisons by medical writers on poisons. I do not know of an exception among physicians. Alcohol is universally ranked among poisons by physiologists, chemists, physicians, toxicologists, and all who have experimented, studied, and written upon the subject, and who, therefore, best understand it.	
(Blaisdell Series, No. 1, p. 30.) Alcohol is not found anywhere in nature as we find water in springs and rivers.	

We shall very possibly refer to this report again. It is sufficient now, in reply to Mrs. Hunt's letter, to restate the issue and to illustrate it by these quotations. They seem to us abundantly to justify the claim of The Outlook that these books should be taken out of our public schools. It is doubtful whether the physiological effects of alcohol should be taught at all to young children; but, if so, they should be taught correctly. If these text-books simply told the children that alcohol was, in the language of insurance, "extra hazardous," no one would object to the teaching; if they taught the children that wisdom dictated that alcohol should never be taken except on the prescription of a physician, few would probably object to the teaching. But when, for the purpose of producing a moral impression, they suppress a part of the truth and distort the remainder, they are not promoting, but are preventing, a true, real, and permanent temperance development in the community.

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Municipal Lighting

By Edward W. Bemis

THE development of interest in public ownership and operation of lighting plants during the past five years has been wonderful. A short time ago one could hardly admit a belief in such operation in this country without being looked at askance by society. Now whole communities are voting for it by enormous majorities, and clubs of our most prominent citizens are listening with great respect and even approval to its advocacy. At the annual Convention at Detroit, last August, of the League of American Municipalities, the fifteen hundred city officials present were almost a unit for public operation of lighting plants. At the annual Conference of the National Municipal League at Indianapolis, last December, the sentiment was unanimously in favor of the report of the special committee on a model charter. This committee, consisting of Dr. Albert Shaw, Professor Frank J. Goodnow, and Horace E. Deming, of New York, Mr. Charles Richardson, Clinton Rogers Woodruff, and Professor Leo S. Rowe, of Philadelphia, urged that every city should be given the right to own and operate any of its city monopolies when approved by popular vote, and, in order to render such a step easy, constitutional or legislative restrictions on municipal indebtedness should not apply to the acquisition of revenue-producing property.

The first municipal electric-lighting plant in America was purchased by Fairfield, Iowa, in 1882. Eight years thereafter at least fifty such plants existed, and at the end of another eight years 353 were known by the writer, and it is believed that there are many more. These public plants are now nearly one-seventh of all the electric-lighting plants mentioned in the American Electrical Directory, and have about nine per cent. of the total number of arc lights and five per cent. of the total number of incandescents there enumerated.

The movement has found its greatest development in the States between Pennsylvania and the Missouri River. Only eight instances have been found of abandonment of public operation when once started, and in at least three of these the city officials do not consider that there was any failure of public operation. Of over one hundred plants especially investigated, less than ten per cent. were considered unsatisfactory by those in charge.

The advocates of private ownership insist that to all the expenses commonly reported by public plants there should be added, for fair comparison with other forms of ownership, not only interest at four or five per cent., and such taxes as a private company would have to pay, but seven per cent. depreciation; yet the average depreciation allowed in the accounts of the 83 private electric-light companies of Massachusetts during the last seven years has been less than two per cent., and five per cent. is recognized by eminent authorities to be ample with plants constructed since 1892.

In an investigation by the writer a careful comparison was made between all the public plants—74 in number—from which full details could be secured, and the 133 private plants most like them in respect to size, cost of coal, etc. The plants were divided into ten groups, in accordance with candle-power, cost of coal, hours burned by street lights, etc. In every one of these groups it was found that the average cost to the taxpayer of the street lights furnished by private companies was greater than in the case of the public plants similarly situated. This was true even after adding to the operating expenses of the public plants 12½ per cent. for interest, depreciation, and taxes.

Allegheny produces her public street lights for about $72 each, including all fixed charges, while Pittsburg, directly across the river, was, at last accounts, paying a private company $96 a year for lights of the same character. Even Chicago, which for a time did not manage her public electric-light plant much better than she regulated her private gas-works, has within two years reduced operating expenses from about $100 to about $70 per arc light. A full allowance for fixed

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charges would hardly raise the total cost above $120, while the great private company of that city charges private consumers $108 for lights burning only until midnight, and receives on the average from all consumers about $175 for the same amount of electrical energy as is yearly used in a single Chicago street-lamp.

In Great Britain the development of public ownership has been still more rapid than in America. In 1895 municipalities sold thirty-two per cent. of all the electrical energy used for lighting purposes, and in 1897 forty-five and two-tenths per cent.; while outside of London there are to-day only two private electric-light plants in cities of 100,000 population—Newcastle and Norwich. In 1897 thirty-six private companies reported to Garcke's Manual of Electrical Undertakings an average price of 11.2 cents per kilowatt and a profit of 6.5 per cent. on the capital expended, while fifty-four municipalities report an average price of 9.4 cents per kilowatt and a profit of 5.7 per cent. Of the forty-one new plants in process of erection in 1898, thirty-seven were by public bodies.

Public interest in the gas question, both in this country and in England, was greatly lessened by the development of electric light, which was thought to be the illuminant of the future. If not that, it was at least thought to be the only light that would be desired for streets and public buildings, and therefore pre-eminently within the province of public ownership. Also, because the electric light was new, it was possible for municipalities to undertake its manufacture without the purchase of an existing plant at a valuation based upon the earning power, as court decisions or State laws have frequently required in the case of gas, when the franchise has not expired. It seems likely, however, that new interest will soon be taken in the gas question, for it is now beginning to be realized that the use of gas for fuel purposes is increasing much faster than its displacement for lighting purposes by electricity, while the introduction of the Welsbach burner has made gas a formidable competitor even for street lighting and for business places.

It must also be noticed that there is no more complete monopoly in our cities than gas, and that the trend of all legal decisions and the view of all modern political scientists and economists is that cities must either regulate or operate any complete monopoly, even though not directly patronized by the municipality. Whatever is the concern of the citizens should be the concern of its government, if the action of the latter will really help the community.

The spoils system and general unprogressiveness characterized the Philadelphia gas-works, but neither made public operation a failure nor justified the recent lease. During almost all of the fifty-six years of public operation of the works gas was cheaper in Philadelphia than in New York, Brooklyn, or Washington, while the city was paying for the plant and securing other large advantages, and in 1894 the city was able to reduce the price of gas to $1, which the Vanderbilt, Russell Sage, and Standard Oil interests emphatically declared before the New York Legislature in 1897 to be utterly impossible with them in New York City.

It was the current belief in Philadelphia that the benumbing influence of the lessees, who had been supplying for ten years about one-third of the gas sold by the city, was responsible for the refusal of the Councils to improve the works, and that it was the same influence that secured the lease. The Hon. Wayne MacVeagh's remark in a public address at the time has become famous: "Every man who has votes for this ordinance will go through the rest of his life with the brand upon his forehead, 'Bribed by the rich to rob the poor.'"

The Councils refused to submit the lease of the works to a referendum vote. In the Twenty-eighth Ward such a vote was taken, with regular ballots and ballot-boxes, by the Philadelphia "Inquirer." The vote was 2,583 against the lease of the works and only 22 in favor, and all parties admitted that the masses of the people were very much against the lease.

All the municipal gas plants in this country are succeeding. The oldest is at Richmond, Virginia, whose population in 1890 was 81,000. Before 1885 the streets had been lighted and the works more than paid for out of the net earnings of the works. Since that time the price of gas has been reduced from $1.50 to $1, all extensions and new construction have

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been paid for out of the receipts, $342,000 in cash has been paid into the city treasury, and over $500,000 of free gas, if reckoned at the average price charged to private consumers, has been burned free of charge on the streets and in public buildings. Every year shows better and better results. Unprogressive Alexandria, with only 14,000 population at the last census, has paid for its plant and turned over to the city $160,000 since 1853, besides getting free gas for public use. Even the small city of Fredericksburg, in commencing public ownership in 1891, reduced the price to private consumers from $3 to $1.50, and at that price earns a good profit. Similar reports are made by the remaining cities with public plants—Charlottesville and Danville, Va., Henderson, Ky., Wheeling, W. Va., Bellefontaine and Hamilton, Ohio. It is worthy of note that the two cities having the lowest price of gas for illuminating purposes in the United States are Wheeling, W. Va., and Hamilton, Ohio. The price in the former city has been 75 cents for many years. The expenses for operation, repairs, etc., are usually about 50 to 60 cents. As the plant has been paid for out of net earnings, there is every year a handsome surplus for the city treasury in this city of about 50,000 population. To be sure, the low price of coal is an advantage to Wheeling, and the works have not been as economically managed as they might have been, but private plants equally fortunate in location, such as the one at Pittsburg, have not done nearly as well by either taxpayer or consumer. In Hamilton the private company refused to reduce its price in 1890 below $2, but since the public plant was built and earns interest on its bonds by selling gas at 80 cents, the private company has reduced its price to 75 cents. The city officials believe that powerful financial interests are sustaining this private company, in order to ruin the promising experiment in public ownership.

In one or two cities there are some traces of the spoils system, but, on the whole, political influence has not seriously affected most of the plants. The people seem thoroughly convinced that in both price and direct financial benefits to the city public ownership has been a great success. Facts seem to bear out this claim. The possibilities of public gas-works, however, will not be fully tested until tried by some of the larger and more progressive cities of the North and East.

In Great Britain the success of public gas-works is as clear as of public electric-light and water works. The average receipts per thousand feet from both gas and residuals in the private companies in 1897 were 84 cents, and in the public plants only 74 cents. The average operating expenses of the former were 62 cents and of the latter 56 cents, no reduction for residuals being made. From Field's famous non-partisan yearly analysis of the accounts of eight of the largest public and ten of the largest private plants it appears that the operating expenses, both for labor and material, were slightly less in 1897 in the case of the public than of the private companies. The public plants charged private consumers 55 cents per thousand feet and the private plants charged 54.2 cents, but the public plants averaged nearly half a cent more in taxes and turned into the city treasury at the end of the year six cents profit and nearly one cent toward the sinking fund for ultimate payment of the capital invested.

In comparing these results with the charges in the largest American cities, it may be noted that, despite the somewhat higher pay—about twenty-five per cent. for labor per hour—in American gas-works, raw material is so much cheaper, at least west of New England, that gas is often put in the burner as cheaply as in England, while the cost of construction of gas-works is nearly as low here as abroad. Water-gas processes have been developed chiefly this side of the Atlantic.

According to Brown's Directory of American Gas Companies, the total consumption of gas in this country was only about 51,500,000,000 feet in 1893. The consumption in Great Britain, with half the population, was 101,886,371,130. There is surely a close connection between the fact that the English consume four times as much gas per capita as we do and the other fact that gas is sold for less than 75 cents per thousand feet on the average, or only about half the current American prices. These lower prices, with the great social as well as financial benefits resulting therefrom in the saving of labor from the substitution of gas for coal and

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oil, are not due to any great difference in the cost of placing gas in the burner in the two countries. Rather is the lower price and more extensive use of gas abroad due to the public control of private management and to the prospect of city ownership ever impending over the English private companies if they do not fairly approach the record of the public-owned plants.

The greatest difficulty with the lighting question in America, as with the street railway problem, is the demoralizing relation between such enterprises when in private hands and city governments. Many of our wealthiest and most powerful citizens, who are the supporters of our churches and the donors to our colleges, libraries, and art galleries, are financially interested in weak and corrupt municipal government. From such governments only can franchises of incalculable value be obtained without due return to the public. By this same class our newspapers are muzzled, and municipal reform rendered almost impossible.

The Governor of one of our large States informs the writer that he was offered the chance to buy 20,000 shares of stock without any cash payments down, if he would sign a certain franchise bill. He was assured, and believed, that his signature would probably raise the value of those shares from $1,400,000 to $2,000,000. Although he did not sign the measure, a similar bill was signed by his successor, and was attended with even greater rise of value of the securities. Mr. Henry Doherty, of the Columbus (Ohio) Gas Company, in an address before the twentieth annual meeting of the Ohio Gas Light Association, at Cincinnati, March 18, 1896, on Selling Gas,[1] said: "Keep the newspapers on your staff, also the city authorities. Now how to do this is sometimes a problem. . . . Say you would go to the managers and proprietors of your newspapers with such a proposition as this: 'I have a few shares of stock to sell you on the following terms: I will take your note, secured by indorsing the stock over to me, with interest at a rate less than the earning capacity of the stock, with privilege of paying for it at any time, upon giving sixty days' notice.' To be brief, it should be our business to-day to keep the stock of our companies distributed among those who are in a position to promote the welfare of our business."

Against such demoralizing influence reform has hard sledding. Some fear that public operation would merely exchange existing corruption for that of the spoils system. Even if this should at first prove true, the spoilsmen can be cuffed and kicked about in the gutter without the slightest danger to one's social or business position. In fact, it is becoming almost fashionable to express disgust at the political office-seeker. With the growing need of civil service reform which the increase of public activities is sure to force upon public attention, the spoils system is likely to die, unhonored and despised. It is not likely to die, however, if the people see no goal beyond to which its destruction will become a stepping-stone.

Under municipal operation, a large element of the wealthy and powerful will cease to have any interest in opposing good government, and are likely to become its friends.

Honest and efficient public operation is easier than equally honest and efficient regulation of private operation, and is therefore more needed in America than in Europe, as Dr. Shaw has asserted. Not only is public ownership likely to develop better citizenship among the rich, but also among the mass of voters. As Mr. Charles Richardson, of Philadelphia, stated at the Indianapolis Conference: "A large majority of the voters have no private property directly subject to assessment, and are therefore much more likely to take an interest in the management of their public property and public services than they are in any questions of municipal income or rates of taxation. If we want the people to develop higher civic ideals, we must enlarge the scope and importance of their city government. If we want them to appreciate the advantages of intelligence and fidelity in their public servants, we must give those servants such duties and responsibilities that incompetence and dishonesty can neither be concealed nor endured."[1]

[1] See "Progressive Age," April 1, 1896.

[1] For a fuller treatment of lighting and other municipal monopolies reference may be made to the work, by the author and others, lately published by T. Y. Crowell & Co., Boston.

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The Physiological Effect of Faith

By George E. Gorham, M.D.

PHYSIOLOGY treats of the vital processes of living things. When we study the circulation of the blood, the digestion and assimilation of food, the manufacture of bile or the growth and development of the body, we study physiology. Therefore, when we speak of the physiological effect of faith, we speak of its effect upon these various processes. We speak of how faith affects the circulation, the digestion, and all the vital processes of the body. These vital processes operated by the sympathetic nervous system constitute a great manufacturing plant, where food is taken in at the mouth and converted into blood, bone, brain, tissue, muscle, fat, and all the fluids and tissues of the body. This is the unconscious life of the body. We have in the body two distinct nervous systems, presiding over two forms of life —the unconscious and the conscious. The cerebro-spinal nervous system—the brain and spinal cord—with its ramifications, is the medium through which conscious life operates. Whatever we are conscious of doing, whatever we will to do, whether we eat or drink, walk or talk, all that we hear, taste, or smell; all these are the functional activities of the cerebro-spinal nervous system, the conscious life. But is there no other life in the body? Are walking, talking, eating, drinking, seeing, hearing, and smelling, and moving the body at will, the only manifestations of life? Let us see. Put the conscious life at rest by chloroform. Now, there is no hearing, no seeing, no eating, or drinking, no sense of pain. If you thrust a knife into the leg, no telegram is sent to the brain of injury, and the instant command given to the muscles to contract and jerk the leg out of harm's way. No. Conscious life is sleeping. But is there *no* life? What keeps the body warm? What keeps the heart beating, the blood circulating, and the steady rise and fall of the chest wall? Does he who retires at night and drops into a sound sleep with a stomach filled with food have anything to say or do with that wonderful process of digesting the food, converting it into chyle, and carrying it up to the neck, pouring it into the blood-current, where it is hurried to all the various factories of the body to furnish material for the manufacture of bone, blood, and muscle?

No. All these processes of growth and repair of the body go on independently of our consciousness. We have, then, the cerebro-spinal nervous system which operates and works the body at will, and the sympathetic nervous system which builds and repairs the body independent of volition. To illustrate, conscious life commands the hand to place food in the mouth, and then commands the mouth to masticate and swallow it. This is the work of conscious life. When, in the stomach, the food is lost to consciousness and the sympathetic nervous system, the unconscious life assumes control of it.

Watch the wonderful process as the food is carried through this manufacturing plant twenty-six feet in length. Watch the fluids manufactured by unconscious life, stored up and waiting, as they are poured out upon the food. See how the iron, the fat, the lime-salts, and all the elements needed for growth and repair of the body, are separated and taken up into the blood current, and then hurried to every cell in the body to furnish material for growth and repair. Note, if you please, that the functional activities of the unconscious life are not under control of the will, save as the emotions are affected by will. If one wills to walk, the muscles respond, lift the legs, and carry the body forward. Not so with the functional activities of unconscious life. One cannot will the heart to cease or increase its regular beat. One cannot will that the process of digestion shall not go on. One cannot will the tears to flow or the sweat-glands to pour out their contents upon the surface of the body. All these are the processes of unconscious life, and they do not obey the will. Have we, then, no control over this wonderful human machine other than to work and operate it? The casual observer will answer this question in the negative, and say: "I have no control over the making of a

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blood-cell, the beating of my heart, or the digestion and assimilation of food." The processes of unconscious life are under control of the sympathetic nervous system, and most of them go on independent of thought and unrecognized by it. Therefore, it is but natural that the common idea is held, that we have little or no power to influence the unconscious processes of the body.

It is the purpose of this paper to review some well-known physiological facts, and show by illustration some influences which *do* affect the functional activities of the unconscious processes of the body.

Suppose a child wakens from a sleep and, in place of the watchful mother, a strange man is seen. Fear instantly fills the mind of the child. What is the physiological effect? What is the effect upon the manufacturing plant of the body? We will study the little one and see. The heart is beating 140 times per minute, instead of 70 or 80. Tears are running from the eyes; the sweat-glands are pouring out beads of perspiration upon the surface of the body; every muscle trembles and shakes. Attempt now to feed the child. Do you suppose saliva would flow in the mouth or gastric juice in the stomach? Would the child have an appetite or desire for food when such fear pervaded the mind? It is a well-known physiological fact that fear may temporarily interrupt any or all of the functions of the body. This is true of digestion, from the time unconscious life assumes control of food in the stomach until it is expelled from the body. If one enters his room at night and sees the wax figure of a man with drawn revolver, and believes it to be a robber with murder in his heart, the fear caused will be the same as if one saw a real robber. The unconscious life has no power of discrimination, but by a physiological law it is chained to our emotional nature, and if we make a *mistake* and become frightened at a wax figure, the unconscious processes will be as profoundly disturbed as if we saw and were frightened at a real robber. The same is true of *faith*. The unconscious processes may be stimulated just as much by a deep faith in an imaginary power as in a real power.

It is the measure of the fear in one's mind, and not the power existing in the object of one's fear that determines the effect upon the body. The question is, How much are you frightened? and not, What frightened you?

Likewise it is the measure of faith, and not its reasonableness or the power in the object of the faith, that produces effect upon the unconscious processes of the body.

We may say we are frightened at a wax figure, may try to believe we are; but not until we feel afraid is there any disturbance in the functional activities of the unconscious life. Suppose, in place of the strange man, the child had wakened and looked into the *mother's* face, holding in her hand the delicately prepared food. No fear is in its mind, but faith, love, and trust. The little one expects to eat the food, and right here let me state that a faith, to produce a physiological result, must be *such* expectancy. The unconscious life does not respond to a hope or desire or will, but to a faith that amounts to a deep, unmistakable expectancy. When one unaccustomed to walking on dizzy heights attempts to walk a narrow plank over a deep chasm fear fills his mind, and what is the physiological effect of such fear? His heart beats rapidly, his muscles tremble, his head is dizzy, and his knees shake. None of this commotion of the body is caused by will, but in spite of it. Place the plank six inches from the ground, and he walks it with ease. In the first instance fear created such commotion in the body that the task was impossible. Thus it is easily seen that all the grosser processes of the body, like the digestion of food, the beating of the heart, excretion of tears, etc., are profoundly interfered with by fear; and those processes which we can observe on the outside of the body are only part of the great manufacturing plant which builds and restores the tissues, makes and circulates the blood upon which all the energies of the body depend. Overholser says: "We find in the ultimate analysis of the organic structure of our bodies, from the units of the most highly specialized tissues to the units of simple undifferentiated protoplasm, that the most important organic elements of the organism are the unmodified protoplasmic white blood cells. They are the seat of its physiological powers and the most powerful antagonizers of its pathological

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conditions; the source of all its nutrition and of all its repair; its agents of supply in times of peace and its brave warriors of defense in times of battle."

If blood cells are such important physiological elements of the body, is it any wonder that we have ill-health when by fear, jealousy, or anger we are throwing the whole manufacturing plant into wild confusion?

Is it any wonder or miracle that, when we eliminate fear and implant a steady, serene faith, our bodies recover from many ills? It is delicate work to make a blood cell. There are 5,000,000 red and about 10,000 white corpuscles in one cubic millimeter, or about one drop of blood. If a man were to count at the rate of 100 per minute and count steadily ten hours per day, it would take him about three months to count the cells in one drop of blood. Think of the millions and millions of blood cells in the body! And then we have muscle and bone and brain cells by the millions. All these are the product of that wonderful automatic machine operated by the great sympathetic nervous system. Study its operation when you will: the child in the cradle, the soldier on the battlefield, or the aged tottering on the staff, and you will find it not controlled by will, but always disturbed by fear and as truly encouraged and stimulated by faith. If sudden and great fear will so thoroughly disturb all the grosser processes, is it unreasonable to suppose that continued anxious thought of a milder character will disturb the more delicate work of making brain and blood cells?

Let us look again at the physiological processes of the child while faith, love, and trust are in the mind. We find no violent beating of the heart, no tears, no perspiration, no trembling of muscles. In the mouth saliva is flowing, and what is this but the process of digestion started by faith—expectancy? The child did not will the saliva to flow, but unconscious life, true to the law which governs it, responded to the faith and started at once the process of digestion, even before the food entered the mouth. We find, when the physiological processes are released from the paralyzing grasp of fear, and when they are immediately stimulated by the influence of a deep faith, that the improved operations of the manufacturing and repairing plant of the body are such that what seems to be a miraculous cure may be, and often is, the result. We find these cures in many functional and in some organic diseases. Wherever we find them we find fears have been dispelled and a deep faith implanted. We find it in those who make a journey to some noted shrine; we find it in those who accept the teaching of Christian Science; we find it in those who accept the teaching of Divine Healing; we find the devotees of the different forms of Faith Healing immovable in their conviction that some magical power has come from the object of their faith and wrought the cure; and from the press, the pulpit, the medical profession, and the public come severe criticism, ridicule, and occasionally sound argument against the various opinions. Careful observation will compel the fair investigator to admit that cures are made. But the investigator finds difficulty in accepting the explanation of the cures when he is asked to believe the power comes from a shrine or a stone; or when he is asked to believe there is no real disease the matter, but all is mind. And the problem is no easier for many when asked to believe that God wrought a miracle. If one can accept what the study of the processes of the body seems to prove, that the sympathetic nervous system and its functional activities—that is, the making and repairing of the body—are so bound to the conscious life that they respond to fear and faith in a far greater degree than we have thought, and that the release of fear and the stimulating effect of faith so improve the working of the manufacturing plant of the body that cures are the result, we then have a principle which will aid in the solution of the whole problem of faith cures. From a physiological standpoint one must say that he who is cured by faith has simply complied with one of the fixed laws of the body. This law is universal, regardless of the soundness of the faith.

The unconscious processes respond to faith as they do to fear, blindly. It makes no difference to them what one believes, only so he believes it strongly enough to produce deep feeling. The physical and mental changes wrought in our bodies through substituting faith; a faith that amounts to genuine expect-

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ancy, leaving no shadow of fear or doubt; substituting such a faith for anxious thought, often produces the most salutary effect. We find this law operating to work a cure when one makes a journey to some noted shrine. When one is cured by adopting Christian Science we find this law operating. When one is cured in answer to prayer, we find again that this law of our life has been complied with. When one is suddenly brought into the presence of some intellectual giant and social lion, a feeling of embarrassment, fear, enters the mind, the effect of which is to cripple and disturb every process of the body. One cannot talk well, cannot think well; even the voice will tremble and not sound natural. If one sits at a luncheon with such an awe-inspiring dignitary, he cannot even eat well, he has not much appetite, he has not even good control of his hands, and, if he attempts conversation, he finds his ideas do not come readily. Suppose one comes into the presence of a sympathizing friend who excites all the ennobling emotions of love, trust, hope, and courage. None of the crippling effect of fear is in the body, but the whole life is stimulated by the faith and trust one has in the friend. Thoughts come quickly and freely. The body is at ease and its functions go on steadily and well.

The unconscious processes of the body are only doing their best when they feel the throb of a great faith, a great hope, love, and courage. When one goes to God in prayer for cure of a disease with such faith and love the unconscious processes respond at once and do their full duty; but we should discriminate and know how much, and what, God does through these unconscious processes. All the accidents and ills of the body should not be left to the care of unconscious life. Physiology teaches us that it was never so intended by our Creator. The conscious life should do its part when the body is assailed by disease or accident. Suppose a car-wheel passes over the leg and crushes the bones, severs an artery and fills the wound with gravel and dirt; here conscious life is called upon by the agonizing pain, by the sight of the spurting artery, to act, and act promptly. The artery should be ligated, instead of waiting for unconscious life to plug it with a clot of blood. The dirt should be removed, instead of waiting for the slow process of suppuration and ejection by unconscious life. The bones should be placed and supported by mechanical means in a normal position, instead of allowing the unconscious processes to unite them in the position in which the accident left them. To trust such a case to the efficacy of prayer would be to sacrifice a human life.

An acute inflammation of the eye is often found in young children, which may be cured if recognized early and proper medical treatment be applied. If neglected a few days, total blindness is the result. Shall we reason that, because a mother, who had been bed-ridden for a year by hysterical paralysis, was then cured by a pilgrimage to a shrine, miraculous power is in the shrine; and shall she spend three days in taking her babe there, while the disease destroys the sight of the child?

When, by mistake, one swallows a lethal dose of carbolic acid, shall we reason that, because a disease which had resisted for months the efforts of skilled medical men and then was promptly cured by accepting and putting into practice the theories of Mrs. Eddy, the acid has no power to kill or cause pain? Shall we deny that it has substance and say, "All is mind"? Or shall we say that the cure which was made under Christian Science was made by the stimulating effect of a deep faith to which the physiological processes responded, and that in the case of the acid the physiological process cannot cope with the poison, and that the conscious life is called upon to act and remove the acid from the stomach? Faith is not sufficient in such cases. It is a violation of a law to rest in faith and trust, and not use the intelligence given us. From these observations we have come to the following conclusions: First, That cures are made under all systems of faith-healing, cures of many functional and some organic diseases, which often have resisted for a long time all regular methods of treatment. Second, That in no single instance is a cure made which may not be made by an improved condition of the unconscious processes of the body, resulting from the elimination of anxious thought and the substitution of a deep faith and trust. Third, That the power which works the cure comes in all cases from these

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improved physical operations of the body, and not in any magical way from the object of the faith.

Faith cures by medical men are seldom brought to public notice, but I trust I may be pardoned if, to illustrate my point, I mention a few which have come under my personal observation. A few years ago a woman lay in bed, paralyzed the greater part of the winter. A hot iron or ice applied to the legs produced no pain, a knife thrust through the skin produced no pain. The patient could not move the legs; many other troublesome symptoms continued for weeks and weeks, notwithstanding the best efforts of the medical attendants. A noted specialist from New York gave as his opinion that a serious organic disease of the spinal cord existed, and that recovery was very doubtful. Another physician was called, who, after careful study, decided that no serious disease of the cord existed, that the functional activities of the unconscious processes of the body were on a strike as it were; in other words, it was a case of hysterical paralysis. He therefore said to the patient: "I can cure you, if you can endure the treatment; it will be severe." The patient assented, and the worst tasting medicine was given, and the most painful application of electricity applied.

In such heroic measures the patient had a great faith, and as soon as the faith entered the mind the unconscious processes responded, and the paralysis was cured.

The next day the patient got up and dressed without aid.

In a neighboring city a young lady lay for months in bed, and at every attempt to assume the sitting posture she would faint and become unconscious. The faithful efforts of a skilled physician failed to relieve her. A physician from another city was called, in whom the patient and the family had more confidence, more faith. This physician told her that riding in the open air would cure her, and that if she would take hourly, for six hours, a very bitter remedy, it would prevent the fainting. The patient believed, had faith, took the remedy and the ride without fainting, and was cured.

A young man, from overstudy in school, broke down with what is called nervous prostration. The digestive system refused to do its work; there was entire loss of appetite. For weeks all tempting foods were tried in vain. Finally he was put to bed, and forced feeding of hot milk was attempted. What is known as hysterical vomiting occurred, and all nourishment would be ejected from the stomach. Paralysis of one eyelid came on, so that for weeks one eye was closed, and could be opened only by the hand. Different physicians were called. Mountain air and change of scenery were tried, all with no substantial improvement. The boy, one day, was made to understand how his digestive system responded to faith and fear. He was told that, so long as he expected the stomach to throw up the food, it would continue to do so; but that, if he could get a real faith, the stomach would digest the food, it would obey the law, respond to the faith, and do so. The light dawned upon him, and a new faith and hope filled his mind. He ate and retained his supper that night. No further vomiting occurred. The paralysis disappeared; he gained fifteen pounds in three weeks; was well, and has so remained. These are faith cures, but not miracles. Such cures are recognized by the medical profession as cures by suggestion. It is the physiological effect of the faith that cures. The Great Faith Healer, when the woman was cured, after touching his garment, turned and said: "Woman, thy faith hath made thee whole."

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Salvation from Sin[1]

By Lyman Abbott

. . . thou shalt call his name Jesus: for he shall save his people from their sins.—Matthew i., 21.

WHEN I was a child, whether it was my fault or the fault of my teachers or of the Church I do not know, my conception of salvation was something like this: I am a lost and ruined sinner; and am worthy of eternal punishment for my sins. Frankly, as a little boy, I could not realize that I had committed sins that were worthy of eternal punishment; and I remember that I used sometimes to shut myself up in my room in the gloaming of the twilight, while the frogs were croaking in the not distant meadow and everything would tend to gloom, and try to make myself as miserable as I could, because I felt it necessary that I should have a conviction of sin. But I was also taught to think that if I believed certain things or if I received certain experiences, then I would be exempted from this punishment which had been pronounced against me. And this was my conception of salvation. If I believed that Jesus Christ was the Son of God and had come to earth and had suffered in my stead, and really believed it, then the punishment which was pronounced against me would be transferred to him and I should be set free. I suspect something like that is not uncommon as a conception of salvation to this day. But you will observe that our text declares something very different. "Thou shalt call his name Jesus: for he shall save his people from their sins." Sin is not the same as punishment for sin. The New Testament says very little about saving men from punishment; it says a great deal about saving men from sin.

Turn over the pages of this same Gospel of Matthew to the closing chapters. Jesus Christ has brought the twelve disciples about him at the Paschal Supper. The one traitor has gone out into the darkness; the eleven remain. He breaks the bread and passes it to them; he fills the cup and passes it to them; and he says to them: This cup is the new covenant in my blood, which is shed for many for the remission of sins. Remission means "sending away." This cup is the new covenant in my blood for the sending away of your sins. Turn to Paul and see what is his conception of salvation. "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath made us alive together with Christ (by grace ye are saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Observe, it is in the past tense, not in the future; not he will make us alive, not he will raise us up, not he will make us sit together in heavenly places—he hath made us alive, he hath raised us up, he hath made us sit in heavenly places. Or turn to John: "The blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

Do you not see the difference between these two conceptions? The one thought is: I am in danger of punishment—I will be saved from future punishment; the other: I am struggling with sin—I can be delivered from the sin. The one is, Jesus Christ has borne my punishment; the other is, Jesus Christ is bearing away my sin. He is "the Lamb of God that taketh away the sin from the world." The one is—the pain and sacrifice and suffering of Christ is necessary because the wrath or the justice or the law of God requires that somebody should be punished: the other is—the sacrifice, the blood, the suffering, the passion of Jesus Christ is necessary that we should be cleansed from sin. Jesus Christ has come into the world to redeem us from sin; this is the vital matter, not the other.

Exemption from penalty without deliverance from sin would not be salvation. Telling a man how he could get drunk and escape the headache in the morning would not save him: showing him how he can get rid of the drunkenness, even if the headache remains, does save him.

[1] A sermon preached at the Auditorium, Asbury Park, N. J., Sunday morning, July 9, 1899. Reported by Henry Winan.

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If a good man were to go to hell and stay there, he would be saved; if a bad man were to go to heaven and stay there, he would be lost. Peter says that Jesus Christ preached to the spirits in prison. Scholars differ somewhat in the interpretation of the passage; but if it be true that Jesus Christ did go to hell and in hell preached, he was not a lost soul while he preached there. To be in hell is not to be lost, but to be in sin; to be in heaven is not to be saved, but to be in virtue. Heaven must be in us—and hell is in some.

This is the first simple truth I want to put before you. Salvation is character. Nothing much depends on where we are, everything on what we are. Not on our condition, but on our character, does life depend. And although it is true that under God's government, in the long run, penalty follows sin; although it is true that, under God's government, happiness, the highest type and form of happiness, follows virtue and goodness; the goodness is not for the happiness, the goodness is for its own sake. It were better to be a righteous, honest, true, virtuous, good man and suffer eternally than to be a mean, ignoble, despicable character and be clothed in fine linen and fare sumptuously eternally. Salvation is character; it is deliverance from sin; it is lifting the man out of the lower life, and bringing him into the higher life; it is making a man of one who is only in semblance a man or only half a man.

Now, if this be true, the conditions of the salvation must themselves be conditions in character. If salvation is a change in condition, then external things may change his condition and so save him; but if salvation is character, then the conditions must be in the character itself and the change must be in the character. A mob may tear down the Bastille and set the prisoners therein free, but a mob cannot make guilty men innocent. They can no more make guilty men innocent by setting them free from prison than they can make innocent men guilty by hanging them without a trial. If salvation is character, then the condition of salvation is in the character itself; something wrought within; wrought perhaps by an influence from without, but wrought within. A man who is attempting to commit suicide by drowning himself in the surf may be rescued; but no man can be rescued from the life of infamy, of dishonor, of pride, of appetite, of greed, of selfishness in spite of himself. You cannot impute character. A guilty man may be treated as though he were innocent, but he cannot be made innocent unless he is transformed within.

This is what Jesus Christ came to do. Not to show how we can escape hell and get into heaven, but to show how we can escape from ourselves and become other selves; to show how we may cease to be what we are and become what we desire to be. He came that he might teach us how, and empower us to be the men we want to be; we ought to be.

For this salvation in character, for this change and transformation, which alone is salvation, I think we shall see that at least three things are necessary: First—that the man should desire to perceive goodness and appreciate it. Second—that he should have a purpose to attain it; and, third—that he should have help from one stronger than himself in attaining it. And these three things Christ has come to do; I do not say that he does not do more; but at least these three things he has come to do. He has come to show us what manhood is, he has come to put in us the hope of attaining it, and he has come to give us help in accomplishing that hope.

Eighteen centuries ago a babe was born in Bethlehem, and grew up to manhood—we know not how. He saw the corruption about him; the vice that had entered into society; the despotism in the government; the disunion and disruption of the homes; the ignorance and the superstition, the greed and selfishness and cruelty in men's hearts; and he set himself to deliver men from themselves. He had wonderful power; he never used it for himself. He might have been rich. He says of himself, The birds of the air have nests, and the foxes have holes; the Son of Man hath not where to lay his head. He might have selected his companions where he would; he took them from the humble, the lowly, and the ignorant; not only that, but often from the dull-headed and the low-spirited and the poor in mind as well as in estate. He never saw sorrow that he did not try to comfort

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it; a need that he did not try to help it. There was no physical condition so disgusting that it barred men from his sympathy. There was no sin that could separate men from his sympathies. The woman that was a sinner, whom other men would not touch nor look at except in scorn (whom they will not touch nor look at even to-day except in scorn), he looked at with pity, and said, Go in peace and sin no more. Men did not understand it. He loved them, but they did not love him. They applauded him at times; at other times they scoffed at him. Three short years passed, and then the men whom he loved, the men whom he sought to save, hung him up on a cross and put him to death.

All that love means is interpreted in that unselfish life. And the first thing that Christ says to us is this: Is that the kind of life you want to live? Is that the kind of person you want to be? Do you want to live in this world to see what you can get out of it, or do you want to live in this world to see what you can put into it? Is your object self-service or the service of others? Do you want to make yourself rich or your neighbor rich? Do you want to make yourself famous or are you willing to use all your powers only to make others better and happier? What do you want? He has told us in one of his sermons what are the conditions of happiness. Blessed, he says, are the poor in spirit, for theirs is the kingdom of heaven. Is that what we want? What we admire? When we read the story of this Christ, spit upon, beaten, reviled, and answering not, we think we must admire it because it is the story of the Christ, and in church we do; but when, in public life, a man is abused and villified, what is it that we like best—to see him suffer in silence and make no answer or to see him write a keen letter to the newspaper, that puts his enemy to flight? Which do we like? "Blessed are the meek, for they shall inherit the earth." In an Asbury auditorium on a Sunday morning we believe in that, of course, because it is in the New Testament; but how about to-morrow? how about next week? how will you think and feel in Philadelphia and in New York? how would it do to have a banner over Wall Street, "Blessed are the meek, for they shall inherit the earth?" how about struggling, grasping, energetic, enterprising America? Who is it that we really believe gets the benefit of the earth? If we wrote our highest convictions, should we not write "Blessed are the enterprising and not over scrupulous, for they shall get the earth." "Blessed are the pure in heart, for they shall see God." Open the novel, go to the theater, listen to the latest drama, and tell yourself whether, if you measure what men to-day want in the realm of imagination by what they buy and pay for, whether we really are eager for that which ministers only to purity of heart.

Faith in Christ is, first of all, this: Such as he was I want to be; his is the kind of life I want to live; his is the kind of character I want to possess; his is the kind of blessedness I desire for myself and for my children. A man may believe what creed he will, and if this is not in his heart, he has not faith in Christ. He may be baptized with holy water taken from the Jordan, and blessed by priest, bishop, archbishop, and Pope; and if this desire is not in his heart, he has no faith in Christ. He may have joined in succession all the churches in Christendom, from the Quaker meeting-house to the Roman Catholic Hierarchy, and if in his heart there is not the faith that desires the lowliness of heart which suffers long and is kind, the meekness which inherits the earth as a gift, the purity of heart which sees God, he has no faith in Christ. Faith in Christ cannot find its interpretation in any creed, however orthodox; it finds its interpretation in some hearts that do not understand nor accept the creed that I think orthodox.

But necessary to this salvation, this character, is not only a perception of the ideal, but an eager, hopeful (shall I say ambitious?) purpose to attain it. We do not make anything by dreaming; neither a building, nor an empire, nor an individual character. We cannot sit and sing ourselves away to everlasting bliss; we have got to go out and fight our way to everlasting bliss. All life is a struggle. The seventh chapter of Romans comes before the eighth; a man must know the experience which cries out, "I do the things I would not do and I hate the things that I do," before he can cry out, "Thanks be to God which giveth us the

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victory!" No man can be free who does not desire freedom; neither can any man be free who is not willing to suffer for freedom. The price of character is battle, as the price of every victory is battle. There must be not only the vision of this beautiful character, that comes on Sunday like a dissolving view, and on Sunday night, like a dissolving view, disappears again; there must be also this faith. That character is for me, I can be that kind of a person, and, God helping me, I will. The mere vision of a Christ, without the vigorous attempt to reproduce the Christ, is sentimentality in religion, and we are never saved by sentimentality. We are not religious because we come to church and heartily applaud an eloquent sermon, any more than we are religious because we heartily applaud beautiful music. Æstheticism is not spirituality. Life does not consist in seeing beautiful pictures, but in struggling toward a splendid result, and Jesus Christ has come not only to put before the eyes of men this vision, but to put into the hearts of men this strong and strenuous endeavor.

If we ask ourselves what Christ meant by salvation, we have but to read the Gospel and see how he commonly saved men when he was on the earth. He came to a tax collector sitting at the receipt of customs—and all tax collectors in that day were corrupt—and he said to him, "Follow me!" and Matthew left his tax collecting to follow the new life. He came to some fishermen, prosaic and common men, doing service in common ways, and he said to them, "Follow me, and I will make you fishers of men; I will give you a higher mission and a nobler opportunity," and they left their commonplace vocations to follow him. He came into Jericho, and a corrupt politician of his time climbed a tree to look at him—a man at whom all men pointed the finger of scorn, the man whom all men hated—the Jewish boss who derived his power as a political leader, not from his own people, but from a despotic foreigner: and Christ says, I will come and stay at your house to-night. And when he came, there was something in Christ that put such higher purpose in that man, that the man said, I have been a dishonest man, but I will restore fourfold if I can find the men I stole from. I cannot find them all; so I will give half of what is left to feed the poor. And Christ said, Salvation is come unto this house. Salvation—why? Because change of character; because new life; because more than new vision—new purpose; because more than new purpose—a purpose that costs something. When a man says, I will hunt out every man I have treated dishonestly and give him back with compound interest what I have taken, and then I will cut what is left of my fortune in two and give it half away—he has given better evidence of religion than is generally given to examining committees in church.

This is what Christ did: He put a new ambition, a new heart, a new purpose, a new hope into men. Men said, "We cannot;" he said, "You can." The very command of Christ ought to be inspiration. A father goes out in the hill country to walk with his boys, and while they stop to pluck flowers and play, the father goes steadily up the hill, and by and by he appears far above on an outjutting crag, and then calls out, "Follow me!" The children look up. How shall they follow him? how climb that great, steep precipice? And still the father calls, "Follow me!" And a boy says to himself and to his companions, Father would not tell us to follow him if we could not follow. I do not know the way, and I do not see how I can do it, but I will start; and I know, because father says, "Follow me," I can follow him, and where he stands I yet can stand. And when Christ, our Heavenly Master, looks out of heaven and says to us, Follow me, I know, because he says it, that I can; when he says to me, "Be like me," I know, because he says it, that I can. Christ like ordinary men! No; but ordinary men can become like Christ. This bit of clay on the potter's table like this beautiful vase! No; but this bit of clay on the potter's table, if it submit itself long enough to the hands that are framing it and to the skill that is working on it, will become like that vase upon the shelf. There are some of you here this morning who say, I can never become like Christ. You can. I am prosaic and commonplace; these visions are not for me. Are you more prosaic than Matthew? I am ambitious, and cannot keep my ambition under control. Are you more ambitious than James and John, who came to Christ in the very hour

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before his passion, seeking the best places in the coming kingdom? I am proud. Is your pride greater than that of Paul, the Pharisee? I am in despair; all men despise me; I have sinned away my opportunity; for me there is no chance. Is your despair greater than that of the woman to whom Christ said, "Neither do I condemn thee; go in peace"? I am superstitious, brought up under a bad creed, and have thrown it away and have nothing else; for me there is no chance; if I only had your education, Christian parents, the liberty of the Gospel when a boy. Were you brought up under a more superstitious atmosphere, under a worse creed, under more disadvantageous circumstances than Luther, the emancipator of Europe? I have got an appetite, and it masters me; I eat the things I know I ought not to eat, and I drink the things I know I ought not to drink, and I have tried again and again. There is no chance for me. Are you worse off than John B. Gough, the victim of delirium tremens, lying in the gutter, and rescued by the power and the hopefulness of Jesus Christ?

First, the perception of this character; second, a strong and resolute hope—and Christ gives it, because he is the Helper. In our old Anglo-Saxon Bible the word rendered in our English Bible "Saviour" is generally rendered "Helper." I have sometimes almost wished that we had had, in place of that Latin word Saviour, that plainer, simpler, Anglo-Saxon word Helper. Christ's saving is helping and Christ's helping is saving. Independence is a much praised word in America, but there is no such thing as independence. No nation is independent of any other nation; no community of other communities; no individual of other individuals. We are knit together, and depend on one another, not merely for the material comforts, for the outer life, but for the inner life as well. The child is born into the family and is dependent on father and mother for the beginnings of life. He goes into school, and becomes dependent on his teachers, and yet more on his companions, for such life as they can impart to him. He learns from their examples, he imbibes their spirit. He goes into business, and not only from the partners who are working with him in the store, but from the rivals who are competing with him outside, he learns. He marries, and his wife imparts life to him and he imparts life to his wife, and each is dependent on the other. Children come, and they become in turn his teachers and his life-givers. The mothers here know that! Nothing they have yet given to their children can compare with what their children have given to them. Our children are our great teachers, our great ministers. Thus it is something of God's gift of life in their own little minds, something of God's own life looks out through their strange and mystic eyes. And so we go on through life living and giving our life to one another, helping or hindering one another in our inmost life. And above all and inspiring us all is the great life-giver, the great Help-Giver—Christ.

We make a great mistake, and we do not understand the foundation of our Christian faith, if we regard that life as spent in Palestine and lasting only three short years. The very foundation of our Christian life is this: That He rose from the dead, came back again and is living, and that here to-day he is doing for us what he did for those of the olden time. He is still here, still pouring into them the treasures of his illimitable life. The question is not, What can you do? but, What can you and God together do? not, What can you do apart from him to win your way to his favor? but, What can you do as the recipient of his favor? Christ in us is the hope of our glory.

This is the foundation, the heart, the life of our life. He is still here, and all that he says we can do—we can do because he can do it in us and for us. This is prayer. It is not asking for money. It is no such thing as drawing a check and carrying it up to the bank of heaven and getting it. It is opening our own heart to the heart of God, laying our own hands in the hand of God, through Jesus Christ our Lord, and asking and receiving life! So that we can live in poverty or in wealth, in sorrow or in joy, so that we know both how to be abased and how to abound, so that we also can say as Paul said, "I can do all things through him that strengtheneth me."

When a young girl graduates from college, and says, I am going to teach, she fancies, notwithstanding her own college

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experience, that all the pupils will welcome her instruction and look upon her and regard her as a benefactor. When the babe is laid in the mother's arms, the mother, notwithstanding the experience of other mothers, says, This dear child will repay my love with love, and my service with gratitude. The great leader is gradually, by no force of his own, pushed up to take a position of leadership; and he thinks that the men who follow will rejoice and applaud and thank him for his leadership. But when the teacher goes to her schoolroom, she finds her scholars resisting her influence; and when the mother sees her child growing up from the nursery into the school, she finds herself called some day by the little boy "the old woman," and her own love ill paid in ingratitude and carelessness; and the leader is stoned and abused by the very men that follow him, and do not know that they are following him.

It costs something to give life. And the great God above us—it has cost him something to give his life. It has cost him his Son; or, if we transfer the figure, it has cost the Son the crown of thorns and the cross and all the Passion to give himself. He is example—showing what we may be; he is hope—inspiring us with the ambition to be; he is still with us, pouring his life into us; he is the great sufferer and the great self-sacrificer—pouring out his life-blood that he may give his life-blood to us.

I shall not spend any time in exhortation. I shall only say this one thing: If any of you here are satisfied with your present life, if you are all that you want to be, if you are content with the life you have lived, and with the life you are living, and with the character you have attained, I have no message for you. I never have learned how to preach, pardon me, to Pharisees. But if there are any of you here who are not satisfied with the life that you have lived, any of you not satisfied with the character you have attained, any of you who want to be better than you are, more than you are, larger than you are, richer in character than you are; if there are any of you who see this life of Christ and say, "I wish I had the power to live that kind of life and be that kind of man," to you, then, my message is. The Christ who has shown you the pattern inspires you with the hope, pours into you the light, and, still crowned with thorns, waits for the time when he shall see of the travail of his soul and be satisfied, because you have awakened in his likeness, and see him as he is, because you are like him. Then, and not till then, will you and I know what salvation really means.

Margie

By Elizabeth M. Rhodes

THIS is a story of a maiden lady who was the last of her line, and lived in the farmhouse where she had been born and bred, where her people for generations had been born and bred and had died, and where she expected to die, when her time should come. It was a big old farmhouse, a house that was haunted by memories of the past, and had but little in common with the future. Its old-fashioned furnishings and draperies suggested worn hands long since folded to rest. Though the tiny panes of glass in its windows had gazed tired eyes long since closed. Many a girl had lived her love story within its walls; baby voices had cooed and children's laughter had rung in the low-ceilinged rooms. But that had been so long ago, and so many graver and sadder sounds had since echoed there, that they had drowned out the cooing and the laughter. When Eunice came to visit Miss Lucinda, it seemed to the child as if no one but grown people had ever lived in the old house—sad grown people who had never learned or had forgotten what a happy, happy thing it is to be—and knew not the joy of outdoors and spring-time.

The last child who had entered the house before Eunice came to it was a little girl in a blue cotton frock and a gray slat sunbonnet. Her name was Lucinda, and she was now Miss Lucinda. She came into the house a child one June day. The next day she was a woman.

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One grows old very quickly when one has killed one's best friend.

Margie and Lucinda had been playing in the pasture lot that June day, and they had quarreled about Margie's doll, Rosanna. They were playing that Rosanna was queen of the fairies, and Lucinda wanted to change her name to Titania. Margie, two years younger and unversed in Shakespearean lore, preferred Rosanna. Lucinda said scornfully that no one ever heard of the queen of the fairies being named Rosanna; and Margie said Rosanna was her own daughter and she wouldn't have her name changed; so there now! Lucinda said she was the biggest and ought to know; Margie said she was the littlest, and so Lucinda ought to be nice to her—and then Lucinda struck her a good, strong, angry slap on the cheek; and Margie cried, hugging Rosanna to her breast, and stubbing her toes against the stones in the pasture lot as she stumbled homeward. Lucinda followed. At the pasture fence Margie disdained assistance and crawled under the bars. Lucinda made a feeble effort toward reconciliation by asking, "Did I hurt you much, Margie?" but Margie only hugged Rosanna the tighter and said plaintively, but with dignity, "It isn't my face you hurt—it's my heart." Forty years afterward Miss Lucinda awoke one night with that plaintive voice echoing in her dreams.

For she and Margie did not kiss goodnight when they went to bed that evening, and in the morning Lucinda awoke to be told that little sister had been very sick in the night, and God had been good to her and had taken her away. Lucinda knew better. She had struck little sister, and little sister died that night. No one knew what an agony of remorse she experienced.

It was years before she learned the details of Margie's death, but even then, big girl though she was, the first impression remained. She had struck Margie and Margie died that night.

When Eunice came to visit at the farmhouse, Miss Lucinda bethought her of a chest of childish possessions stored in the garret. The first thing that she saw when she opened the lid was Rosanna, her cloth face somewhat flattened by tight pressure, her calico frock creased and wrinkled; but Eunice was charmed with her. She begged to keep her—"Just this dolly, not another thing"—and Miss Lucinda yielded, because she had no good reason for refusing.

"I think I'll name her Gladys, after my dolly at home," reflected Eunice.

"Her name is Rosanna," said Miss Lucinda; and something in her tone gave a new dignity to the dolly; so that Eunice respectfully addressed her as Rosanna from that time forward, and held her in great esteem.

"Margie is very fond of Rosanna," mused Eunice one day.

"What do you mean?" said Miss Lucinda sharply. "Who told you about Margie?"

"Why, Margie is the little girl I told you about," said Eunice. "She plays with me in the pasture lot and so does her sister. Oughtn't I to play with them? Aren't they nice? I told you about them. Don't you remember?"

"Tell me again," said Miss Lucinda. "I didn't know there were any children down the pasture way."

"They're about as big as me," said Eunice. "At least Lucy is. Margie's littler. I don't know where they live. Margie wears a pink dress, and Lucy wears a blue one and they both have big sunbonnets, with flat sticks in them, and Margie just loves Rosanna."

"Ask them where they live," said Miss Lucinda. Then she forgot all about the incident, and did not think of it again until late in the afternoon, when Eunice failed to appear at the tea-table.

"She's up in the pasture lot, Miss Lucindy," said Hannah. "I saw her starting with that rag doll she thinks such a sight of. Shall I ring the big bell?"

"No," said Miss Lucinda. "I guess I'll walk up to the pasture lot myself. Eunice says there are some children who play with her there and I'd like to see them. I don't want her mother should blame me about her company."

Eunice was just climbing the pasture fence, as Miss Lucinda came to the turn in the road.

"Where are your little friends?" asked Miss Lucinda.

"They're just gone," said Eunice. "And, see! Margie gave me these." She held up a bunch of johnny-jump-ups,

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drooping from the grasp of a hot little hand. "She says they have two big beds of them at her house."

"Where is her house?" said Miss Lucinda.

"It's a big white house, Margie said, on the North Road."

"She must 'a' said the South Road," said Miss Lucinda. "Ours is the only white house on the North Road. Those johnny-jump-ups put me in mind of mother's, when we were children. She had two long beds of them, from the front door to the gate, and she set great store by them. Hurry up, now, Eunice. Tea's all ready."

The next morning it rained, and Eunice was disconsolate.

"I did want to go to the pasture lot," she said, kicking the worn toe of her shoe against the kitchen table. "We were going to play a new game, and Rosanna was going to be in it, too. Miss Lucinda, what are these little cookies you're cutting out—those teenty-tinty ones? Are they for little girls that want to go to the pasture lot and can't because it rained? Oh-oo! Are they *really* for me and Rosanna?"

"Yes," said Miss Lucinda. "They're for you and Rosanna. And I'll make some extra ones, and then you can take them to your little friends this afternoon. I'm most sure it's going to clear up, and if you'll put on your rubbers, I've no objection to your going up to the pasture lot after dinner.

"Goodness me!" said Hannah, after Eunice had departed accompanied by her inseparable Rosanna. "That careless child! Here are those cookies you did up so nice for her, Miss Lucindy, and she's gone and forgotten 'em."

"Dear, dear, how disappointed she'll be!" mourned Miss Lucinda. "I believe I'll take them to her. I'd just as lieves, and the walk will do me good."

Half way up the road, she saw Eunice coming across the pasture lot. "I thought she'd come back for them," said Miss Lucinda. "I'm real pleased I thought to make them for her. How we used to like them when mother cut them out for us! Well, children are children, same as when I was a little girl. Well, Eunice, you forgot your cookies, didn't you? You see *I* didn't forget."

Eunice burst into tears. "Oh, Miss Lucinda," she sobbed, "they're not any use now! Margie and Lucy went home."

"Went home? Why, Eunice! You didn't quarrel with them, did you?"

"No; it was them," said Eunice. *I* didn't care what they called her. Margie said Lucy ought to give in to her because she's youngest, and Lucy slapped her. And Margie cried and they went home, and our lovely game is all spoiled."

"There, there, Eunice!" said Miss Lucinda. "They'll make it up, and to-morrow everything'll be all right, and you can take them the cookies and play your game, and have a beautiful time. There, don't worry. Children's quarrels never last long. They'd be very foolish not to make up. It isn't worth worrying about."

Eunice was soon comforted; but Miss Lucinda found herself more worried by the incident than she would have thought possible. She was absent-minded the rest of the day, and twice called Eunice "Margie" by mistake. That night it was that she awoke, with a childish voice echoing in the chambers of her brain, "It isn't my face you hurt—it's my heart." And in the morning her lips were white and drawn, and her eyes seemed very tired.

Shortly after breakfast she surprised Hannah by declaring that she was going to follow Eunice to the pasture lot. "I know nothing can happen to the child," she said, but my mind misgives me, and sometimes these presentiments are a special providence. I'll just run up there and be back in a jiff."

"Land!" said Hannah. "You won't run, I guess. When folks get to our time of life runnin's a figure of speech."

Miss Lucinda did run, however. She was panting when she reached the pasture lot, and she leaned against the fence for a moment to recover her breath before she called to Eunice. But Eunice was not to be seen. Miss Lucinda climbed the fence—a feat which she had not accomplished in years—and started to run again, calling, "Eunice! Eunice! Where are you?" The little stones rolled under her feet. Once she stumbled and nearly fell; but she ran on, still calling. But now, instead of "Eunice, where are you?" it was, "Margie, where are you?" in all the agony of despair.

At the other end of the pasture was a stone wall. Beyond the stone wall lay a

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field of high grass ready for haying. Miss Lucinda climbed the wall, and hastened on to the hay-field, still calling, "Margie, Margie, where are you?"

In the long grass she came suddenly upon a little sobbing heap. It was Eunice, her face white and tear-stained.

"It's no use calling Margie," she sobbed. "Margie's dead. She died last night."

Books and Authors

The New Apologetic[1]

Professor Nash's recent Bohlen Lectures—the American equivalent of the Bampton—have the signal merit of imparting an attractive freshness to the argument of Christianity with unbelievers. The traditional apologetic, on a historical, or critical, or theological line, is here exchanged for an argument of an ethical and sociological sort, which exhibits the grounds requiring a ripe and manly science to espouse Christianity.

As Professor Wundt has recently observed in his "Ethics," life in the modern state is much more difficult of living, and requires greater moral force for a definite aim than ever before. Now that commercial and industrial interdependence has knit close bonds between the ends of the earth, a vast bulk of social experience confronts the modern man with the question how the principle of obligation can be widened and deepened. Ethics is thus made the main concern of the scientist, who, as Professor Nash observes, is strenuously trying to ground and bottom the principle of obligation. Now, on this line ethics leads straight to religion.

> One needs to feel that the heart of the universe is with his heart in its devotion to human welfare amid the wickedness and weakness surrounding. And religion is precisely in the feeling of kinship with what is deepest and most enduring in the universe; certain that "the stars in their courses fight for the social conscience."

Whatever science holds dear is involved in the development of the spiritual principle of individuality as the center of values. To develop this principle by securing to each individual his own, as a man among men, is the primary object for which the Free State exists. So, then, the scientist—the typical outsider in the modern argument of Christianity—

> requires a religion which, sounding the depths of the universe, shall bring up the principle of individuality as the deepest thing in it.

This principle, therefore, is the criterion in the debate now going on under the name of Comparative Religion. Here the only serious competitor with Christianity is Pantheism, to which the scientific consciousness under religious impulses seems prone. But Pantheism does not square with the needs of the Free State, because it cannot satisfy the principle of individuality. And history has naught in store but tragic disillusionment, science faces a mocking universe, if the root of individuality go not to the depths of ultimate being, so that we can conceive of God after the analogy of our own personal life and good.

Now when we ask, "How does the unseen heart and core of things relate itself to the heart of earth, to history, to the existence and problems of the Free State?" we are simply asking, "What is revelation?" The traditional conception of it as a sacred deposit of authoritative information concerning the life to come is partly untrue to the Christian idea of society, and so far both untrue to the Christian idea of God, and out of square with the Bible itself. The Bible has suffered by being canonized under an impossible attribute of infallibility. It must be recanonized as the "book of witness to the principle of individuality and to the sanctity of history." Precisely this is the conception of revelation given by the Old Testament prophets. God revealed himself to them as a holy and outgoing Energy, reinforcing and unifying the ethical will in its struggle to purify the social life of its people. Their search for good revealed the creative Good that was seeking them. Here ethics and religion are at one in the

[1] *Ethics and Revelation*, by Henry S. Nash, Professor in the Episcopal Theological School at Cambridge. The Macmillan Company, New York.

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prophets' view of the Eternal Good as creative, and of history as a sacred process leading to a moral goal.

Such, in briefest outline, is the argument which Professor Nash caps and concludes with but a single chapter on "The Christ and the Creative Good."

> It is the function of the Christ to clarify human feeling about the nature of the good. Personality is the only good we know that can make itself the indwelling unity, or law, within another person, without doing harm to the individuality of that other, or suffering harm itself.

In Christ, God's deepest word is uttered concerning goodness creative and personal, as subsisting at the heart of the universe, and imparting itself to human wills as a sustaining energy. "The ethical will devotes itself to the betterment of society . . . and the wholehearted search for the personal and social better implies and necessitates an impassioned belief in the Best," so knitting the human will to the Eternal Energy. Christ's idea of God is that of an infinite missionary Energy of creative goodness. And faith in Christ is such trust in him as inspires a man to become creatively good himself, a faith which enables even the lowly to live nobly.

The single defect of this remarkable book is, that it is not symmetrically finished. The effect of its well-sustained argument suffers by cramping at the finish. The genetic and vital relation in which Christ stands to the previously described historical process of revelation fails of due statement, but forbids him to be brought in so abruptly as he is. Equally abrupt is the disappearance of the maieutic skill which in the preceding lectures relieves the objector's difficulties by alternative interpretations of terms that might prove stumbling blocks. "Religion" and "nature," the "supernatural" and "spiritual," the divine "personality," etc., having been thus, so to speak, dehorned, it seems strange to find the objector, thus far indulged, left at the end to wonder what is meant by "incarnation"—an exceptional, abnormal wonder, or what else? This central and fundamental truth of Christianity, variously interpreted by Christians, and in one point of view peculiarly repugnant to the scientific mind, deserves quite as careful handling by the apologete as the truths of simple theism. Still, taken as a whole, Professor Nash's work, both in its conception and its general execution, will rank high in the literature of Christian apologetics, and marks out a new line in which the apologete must win success.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending August 4. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mr. Lloyd Brice's *Lady Blanche's Salon* has an immense deal of would-be clever conversation in it, but shows no constructive or creative ability. One soon tires of the "smart" set who philosophize and psychologize about the marriage problem, friendship, life, and other subjects. (F. T. Neely, New York.)

Lake, Field, and Forest, by Frank A. Bates, is a collection of unpretentious and pleasantly written talks and anecdotes about fishing and hunting. (F. A. Bates, South Braintree, Mass.)

Defender of the Faith, by Frank Mathews, tells again the story of Henry VIII and Anne Boleyn. The Earl of Northumberland is the leading character, and his personal story is of mingled fiction and fact. The result is that, although the historical characters often use language taken from historical documents, the truth of history is twisted in a most misleading way. As a novel the book has some strength, although the narrative is boldly and curtly written. (John Lane, New York.)

Snow on the Headlight, a Story of the Great Burlington Strike, by Cy Warman, tells picturesquely many of the essential incidents of every great railroad strike, but falls short of genuine power, whether considered as a novel or a social study. (D. Appleton & Co., New York.)

We have never met a more clever or consistent use of hypnotism in fiction than that employed in *The Mandate*, by T. Baron Russell. It is equally true that the result is extremely unpleasant and harrowing to the feelings. The novel shows marked ability, but ability turned into a morbid form. The author is easily capable of better things. (John Lane, New York.) From the same publisher comes *Both Great and Small*, by

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Arthur E. J. Legge. The rather striking color of the cover design leads one to expect a sensational novel, but, in fact, it is colorless and slow, although it does not lack refinement.

RELIGION AND PHILOSOPHY

The thesis maintained by Mr. A. B. Levisee's little book, *Christianity versus Orthodox Theology; or, The Deception Unmasked*, is that "Paul's way of salvation is as widely different from that of Jesus as it is from Hinduism." That the author is not a competent interpreter of Paul is evident from his quoting Paul's saying, "The gifts and calling of God are without repentance," as contrary to Jesus's teaching of the necessity of repentance. The context of the quotation from Romans xi., 29, as well as the marginal note in the Revised Version, shows Paul's meaning to be that God's grants are not revoked. To this misinterpretation is added some inconsistency, affirming that Jesus nowhere teaches salvation by grace, yet deriving from him the truth that God freely pardons the true penitent. Nevertheless, despite the author's fundamental error of reading out of Paul some dogmas that Augustine and Calvin have read into him, his work is not without value in contrasting the simplicity of the religion of Jesus with the extra-beliefs which the creed makers have caused to be mistaken for Christianity. (George C. Jackson, Akron, O.)

To the increasing series of modern apocalypses which Edward Bellamy inaugurated the Rev. H. Pereira Mendes, pastor of the Spanish and Portuguese congregation in this city, has added a volume, entitled *Looking Ahead; or, Twentieth Century Happenings*. The outcome is peace in the re-establishment of a Jewish State in Palestine, ruled over by a Messiah lineally descended from David, and furnishing a court of arbitration for the world. This, however, is preceded by the traditional *dolores Messiæ*, awful political and social convulsions, the travail-pains of the new order. Under the veil of an exuberant fancy, which inclines to make more of catastrophic than of evolutionary processes, the author's aim is to convey these three formative ideas: The English-speaking nations will combine for moral ends; reverence for God as a mainspring of conduct will become a component force in every institution; the restoration of a Jewish State will form a spiritual center for the world, as well as a clearing-house for international disputes. The limits of sane hopefulness seem somewhat transcended in the prophecy that most Christians are to keep the Saturday-Sabbath. (F. Tennyson Neely, New York.)

Still another book, and a very good one, for the initiation of the ordinary Bible reader into a correct apprehension of the methods and results of modern criticism, is *The Old Testament from the Modern Point of View*, by the Rev. L. W. Batten, Professor in the Philadelphia Divinity School. It is at once comprehensive, concise, and clear. Dr. Batten duly emphasizes the fact that modern criticism "has caused a change of opinion in regard to the presence of signs and wonders, but not in the presence of God, even in the very places from which the signs and wonders have been taken away." (James Pott & Co., New York.)

STATISTICS AND ECONOMICS

The Statesman's Year Book for 1899 is more than ever an invaluable publication; indeed, as a statistical and historical annual of the different countries for the year, it is without an equal. The editors are Scott Keltie and I. P. A. Renwick, and the American edition, published by the Macmillan Company (New York), has as its editor Dr. Carroll Wright, the President of the American Statistical Association. The English editions have contained about forty pages relating to the United States, but we note that the Amerition edition contains more extended data relating to our country, and that those statistics properly take first place in the book.

The Growth of Cities in the Nineteenth Century, by Adna F. Weber, Ph.D., is a singularly comprehensive and judicious study of the statistics of this important subject. It is a volume of nearly five hundred octavo pages, and covers not merely the external growth of cities, but the character and causes of that growth and its effects upon social and political life. The title of the book need hardly have contained the limiting words "in the Nineteenth Century," for the author has carefully investigated the growth of cities

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during preceding centuries, and he brings out most the fact clearly that one reason for the disproportionate growth of cities during the present century is the improved sanitation that has reduced the death rate in cities by one-half, and made the health of cities nearly as great as that of the rural districts. The main causes, however, which Dr. Weber finds for the extraordinary extension of city population are the increased productiveness of agriculture, enabling a larger part of the people to live in cities, and the development of the division of labor through the factory system and the railroads. At the beginning of his volume he points out that Australia to-day has the same population of the same area that America had in 1790. Yet America had only three per cent. of her people in cities of over ten thousand, while Australia has thirty-three. This contrast is due to the contrast between industrial life to-day and a century ago. Any summary of Dr. Weber's conclusions is impossible, for the book is almost encyclopædic in its comparisons of urban and rural population, both in this country and in Europe. To persons with a statistical bent there is not a dull page in it. (Published for Columbia University by the Macmillan Company, New York.)

POEMS AND SELECTIONS

The name of James Thomson is best known as belonging to the English poet who died in 1748. There was another James Thomson, however, a Scotch poet, who died in 1882. His name and his works have not had great fame. His verses merit acquaintance, however, and a selection from them comprises a charming little volume published by Messrs. A. C. McClurg & Co. (Chicago), under the title of *The City of Dreadful Night.* This title is that of a long descriptive poem which occupies the initial place in the volume. Mr. Thomson's verses are characterized by considerable mastery of poetic form. Almost all, however, are characterized by a certain weirdness and melancholy of imagination, from which, except in such restful exceptions as "Sunday at Hampstead" and "Sunday up the River," it seems well-nigh impossible for the author to divest himself.

One of the best of little books is that made up of Mr. John R. Howard's *Selections from Franklin, Washington, Jefferson, Webster, Lincoln, and Beecher.* The authors cited have been taken in their chronological order, and the principle of selection has evidently been their views concerning America. These selections are full of pith and timeliness—indeed, they are specially timely at this juncture, when Americans need especially to know what the wise men of aforetime have had to say. Events seem more rapidly moving than ever, and their rapid movement makes us cherish only the more the thoughts, warnings, and suggestions of our greatest thinkers. (Fords, Howard & Hulbert, New York.)

A collection of poems, dialogues and short prose articles, intended for use in Junior Christian Endeavor Societies, has been made by Amos R. Wells, under the title of *Junior Recitations.* This and *The Bible in Lesson and Story,* by Ruth Mowry Brown, are published by the United Society of Christian Endeavor, Chicago. Both books are especially designed for young children. "The Bible in Lesson and Story" is a collection of short stories with moral lessons prominent. The Bible stories, all but one being from the Old Testament, are well told. The suggestions for object lessons to impress the stories and lessons upon the mind are wise, in that many of them give the children something to do.

Books Received

For the week ending August 11

ARCHIBALD CONSTABLE & CO., WESTMINSTER, ENG.
Morison, Theodore. Imperial Rule in India.

E. P. DUTTON & CO., NEW YORK
Raikes, Robert. Edited by J. Henry Harris. Introduction by Dean Farrar, D.D. $2.50.

EATON & MAINS, NEW YORK
Mudge, Rev. James, D.D. Honey from Many Hives. $1.

GINN & CO., BOSTON
Cyr, Ellen M. Cyr's Fifth Reader. 80 cts.
Tarbell, Horace S. and Martha. Lessons in Language and Grammar. Book I.
Cairns, William B. Introduction to Rhetoric. $1.

F. TENNYSON NEELY, NEW YORK
Rose, Héloïse Durant. A Ducal Skeleton.
Day, Susan De Forest. The Cruise of the Scythian. $2.

L. C. PAGE & CO., BOSTON
Adams, Oscar Fay. The Archbishop's Unguarded Moment.

THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK, PHILADELPHIA
The School Hymnal. 40 cts.

SIGMA PUBLISHING CO., ST. LOUIS, MO.
Snider, Denton J. The Will and Its World.

THOMAS WHITTAKER, NEW YORK
Rowntree, Joseph, and Arthur Sherwell. The Temperance Problem and Social Reform. $2.

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The Religious World

The Late Rev. Professor Bruce

With keen regret we record the death of the Rev. Dr. Alexander Balmain Bruce, Professor of Apologetics and New Testament Exegesis in the Free Church College of Glasgow, a position which he had filled with great distinction since his appointment to it in 1875. Professor Bruce was sixty-eight years old. He was easily the leading New Testament scholar of the Scotch school and his death will be widely lamented in two continents. He was specially well known in this country, as he was the Ely lecturer in Union Theological Seminary in 1886. His books, too, were popular with us, especially his admirable comment on the Synoptic Gospels contained in "The Expositor's Greek Testament." This comment comprised the fruit of studies carried on for many years. He himself said that the Synoptic Gospels had taken a more powerful and abiding hold upon him than any other part of the Scriptures. His other works were also as well known; they united sound scholarship with popular presentation. Among them were: "The Training of the Twelve," "The Humiliation of Christ," "The Chief End of Revelation," "The Parabolic Teaching of Christ," "The Galilean Gospel," "The Miraculous Element in the Gospels," "A Life of William Denny," "The Kingdom of God," "Apologetics," "St. Paul's Conception of Christianity," "With Open Face," and "The Providential Order of the World." The last-named volume comprised the 1897 Gifford Lectures. Professor Bruce was an Edinburgh University man. Like many another eminent Scotchman, he found physical recreation in golf, mental and spiritual in the study of church music. Those who most admire his books sometimes fancy that they see the sane and serene influence in them of these two telling forms of refreshment and restoration.

Walter Manning Barrows

The Rev. Dr. Walter Manning Barrows, who died last week, was the son of the late Professor Barrows, of Olivet College, and a brother of President John Henry Barrows, of Oberlin College. Walter Barrows was graduated from Olivet, and studied theology in New Haven, New York, and Andover. For eight years he was pastor of the First Congregational Church at Salt Lake City; for seven years he was secretary of the American Home Missionary Society; for ten years he was pastor of the Second Congregational Church of Rockford, Ill., and for two years he has been pastor of the Second Congregational Church at Greenwich, Conn. During his ministries the above churches prospered greatly, and Dr. Barrows obtained universal esteem both as pastor and preacher, while as a man, the simplicity and lovableness of his nature endeared him to all. He was only fifty-two years old at the time of his death—a death hastened, it is said, by cruel criticisms in connection with the Belmont-Sloane marriage. These misrepresentations had preyed upon his mind, robbed him of sleep, and reduced his vitality. Last month the Rev. Drs. Washington Choate and Josiah Strong were appointed a special committee to inquire into the subject. They published a report in which they declared that, "throughout this unhappy incident the course of Dr. Barrows has been altogether worthy of a high-minded Christian gentleman, and of an honored and trustworthy minister of the Church of Christ."

The Brotherhood of the Kingdom

The seventh annual conference of this fraternity took place at Marlborough-on-the-Hudson, July 31–August 4. The meetings were held on a hill top of wide outlook in the grounds adjoining the summer residence of Mrs. W. R. Williams, of New York, and their spirit may be characterized as that of religious collectivism, or Christian socialism. Under the general topic of "The New Christian State," the Rev. E. T. Root, of Providence, spoke on "The New Political Programme of Christianity;" the Rev. F. C. A. Jones, of Newark, on "The Expansion Idea Under the New State;" and the Hon. E. H. Crosby, of New York, on "Imperialism." The subject of "The New Politics" was represented by the Hon. H. H. Lusk, of New Zealand, in a paper on "Tendencies

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in American Democracy," and by Mr. E. Pomeroy, of Newark, in one on "The Referendum." Concerning "The Church of the Future," the Rev. S. T. Carter, editor of "The Church Union," spoke on "Ecclesiastical Co-operation;" the Rev. R. M. Binder, of New York, on "The Logos Doctrine;" the Hon. C. R. Woodruff, of Philadelphia, on "Fact and Truth: Higher Criticism from a Layman's Point of View;" and Dr. Norman Fox, of Morristown, on "The Agape in the Early Church." "The Reign of God in His World" was the theme of addresses by Mr. G. H. Gibson, of Commonwealth, Georgia; on "Communal Co-operation, by the Rev. F. W. C. Meyer, of New Haven; on "The Spiritual Principle of Authority in Religious Teaching," by Professor N. Schmidt, of Cornell University. Other speakers also contributed to the discussion. Mr. Richard Heath, who has founded a branch of the Brotherhood in England, also contributed a paper on "The Anabaptist Community-Life in Moravia," and Mr. G. T. Powell, the well-known horticulturist of Ghent, N. Y., gave an address on "Possibilities in Horticulture," for the especial benefit of the fruit growers of the neighborhood. The Secretary of the Brotherhood is the Rev. S. Z. Batten, of Morristown, N. J. The deeply religious spirit in which the assembly seeks to handle social questions is made manifest by the morning prayer meetings of each day, and by the twilight evangelistic service every evening.

Bishop Hogan on the Philippines

Writing to The Outlook, the Rt. Rev. John J. Hogan, Bishop of Kansas City, declares that the Spanish defeats at Manila in 1898, on May 1, and on August 13, resulted, then and there, in making the United States the *de facto* and *de jure* Government of the Philippines, and to this Government the nations of the world look for proper results. Bishop Hogan believes that a responsibility is upon us, both as Americans and as Christians. Speaking of the particular form of Christianity represented by the Roman Catholic Church, he further says (as reported in the Kansas City "Journal") that it would be to the interest of that Church, as of every Church, to see the Philippines governed by a Power tolerant of all forms of religious worship. Should Russia, for instance, gain control of the islands, the Greek Church would be established as a State institution, and all other religions would be barred, as they are to-day in Russia; but our own Government has remained tolerant to all religious worship, and there is no reason to believe that it will ever be otherwise. Should the Catholic Church take any decided stand on the question of American territorial expansion in the East, Bishop Hogan is of the opinion that it will favor such expansion as opposed to the domination of other Powers. He believes in expansion to the extent of America's retaining what the fortunes of war have given into her charge, and until the islands thus acquired can govern themselves. He would like to see Cuba and the Philippines held as territories of the United States. Our Constitution is the foundation for good government, "and its unqualified success for one hundred years is the best proof and guarantee that it will continue to produce good results." The Catholic Churches in the Philippines are now aiding our army to restore peace in the islands. Bishop Hogan declares that we, not the insurgents, have the allegiance of those churches.

Guam

We called attention recently to the important work in the Caroline Islands, done under the direction of the Rev. Francis M. Price, Missionary of the American Board of Commissioners for Foreign Missions. We wish also to call attention to the work which Mr. Price has planned for the Ladrones—or the Marianas, as both Spanish and Germans prefer to call them. The name "Ladrones" came into use because of the thieving qualities of the people. The half century's work of American missionaries in carrying the Gospel to the Carolines now ought to bear its proper fruit in the enlargement of our missions among all these Asiatic Pacific islands. Though the rest of the Ladrones now belong to Germany, Guam is ours, and it should be the center of the best that our civilization can give; indeed, all native eyes are now looking to Guam to see what America is like. It is the southernmost island of the Ladrones, and is separated from the still more southerly Carolines by about six hundred miles.

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The population of Guam numbers about ten thousand. The people speak a corrupt Spanish dialect, different from the dialects spoken in the other ex-Spanish islands. Guam will naturally be the base of supplies for our missions, as it is now a station of the United States Navy, and will be visited by our ships, carrying mails and supplies at regular intervals. During the coming year Mr. Price expects to open a station there, which shall comprise two missionary families, with salaries at seven hundred dollars for each family; two dwellings, at twelve hundred and fifty dollars each, and a boy's school. The total cost, including the traveling expenses of missionaries, will amount to six thousand dollars. Mr. Price has also received assurance of entire protection from the German Government in the islands belonging to that Government, north and south of Guam. The Treasurer of the American Board, to whom donations should be sent, is Mr. F. H. Wiggin, 14 Beacon Street, Boston, Mass. It may be added that other Mission Boards have conceded the work in the Carolines and Ladrones to the American Board.

Methodist Deaconesses

Mrs. Leonard Wood, wife of the Military Governor of Santiago, is reported as saying:

> Of all my Cuban friends, I remember the Sisters most tenderly. They were the bravest of all the Cuban soldiers, too, in my opinion. When the city was in danger from the Spaniards, and the whole population in terror, they sent to ask whether they should go or stay. "Stay!" the order came, and they did so. Absolutely unprotected as they were, with not a man to guard them, or a defense of any sort, they calmly faced whatever might come to them. Now, a body of trained soldiers could have done no more than that.

This is in line with the address by Mrs. Lucy Rider Meyer, of Chicago, at the recent Epworth League Convention, when she declared that the Roman Church has won its victories in America far more by its white-capped Sisters than by its black-cassocked priests. "These women, at work noiselessly, but tirelessly, with children, the sick, the aged, in education and reformation, may well command our study. They have thrown themselves into the work of the Church with a courage and devotion that attempts anything." Mrs. Meyer instanced a single order of Sisters which is planting a hospital in every city of Indiana having over ten thousand inhabitants. She then rallied the Methodists for priding themselves on one little hospital in a city of two millions, whereas Romanism has five hospitals in that city, and is planning another. In and near three of our principal cities there are five thousand three hundred Sisters. As Mrs. Meyer well puts it, the deaconess movement supplies the feminine element so greatly wanted in the Protestant Church, an element rooted deep in the very heart of humanity's needs. This movement among the Methodists has brought forth larger results than may be generally supposed. There are at present throughout the world fifty-six Methodist deaconess institutions, comprising over eight hundred deaconesses and probationers. Last year the deaconesses made two hundred and fifty thousand religious calls and nursed nearly six thousand persons. Thus, with characteristic energy, the Methodists have definitely caught and carried out the conviction that the world wants "mothering."

The Late Dr. T. J. Sawyer

By the recent death of the Rev. Thomas J. Sawyer, D.D., at the ripe old age of ninety-five, the Universalist churches lose the sight, but not the remembrance and influence, of a venerated leader. Dr. Sawyer's abilities were recognized long since, when, in 1850, Harvard gave him the degree of D.D. Thirty years ago he became professor of theology in Tufts College, where he subsequently was Dean of the Divinity School. This connection he retained as emeritus professor at his death. As a theological writer and teacher, Dr. Sawyer's work was effective in giving form and strength to the Universalist protest against commonly accepted eschatology. The passing away of such men as he and the late Hosea Ballou, 2d (whose "Life," published two years ago, is, as was said at the time, "practically a history of modern Universalism as an organized power," as well as an attractive memorial of a noble man), devolves upon their successors, amid the problems of modern religious thought, the responsibility of emulating the constructive wisdom of those fathers of their church.

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Professor Atwater's Report: Some Replies

We comment on the following letter from Mrs. Hunt on an editorial page.

ALCOHOL A POISON

An editorial in The Outlook of July 29 on Professor Atwater's experiments draws the conclusion that the friends of temperance, misled by their zeal, have been in error in teaching that alcohol is a poison. If there were no ground for such teaching except what the editor calls "undiscriminating generalizations," the criticism would be just.

There are before me over fifty quotations from eminent authorities on the question of the nature or characteristics of alcohol. Among these are the statements of men whose names are known to the world as impartial original investigators as well as students of the latest findings of science, from Germany, Switzerland, France, England, and our own country. Every one of these say in clear, unmistakable language that alcohol is a poison.

In this Germany is represented by such men as Dr. Adolf Fick, Professor of Physiology in the University of Wurtzburg, who says:

"From an exhaustive definition we shall have to class every substance as a poison which, on becoming mixed with the blood, causes a disturbance in the function of any organ. That alcohol is such a substance cannot be doubted. Very appropriately has the English language named the disturbance caused by alcoholic beverages intoxication, which, by derivation, means poisoning."

Dr. August Forel, Professor of Psychiatry in the University of Zurich, Switzerland, one of the leading specialists on mental diseases of Europe, says:

"Alcohol, not in concentrated liquors alone, but in the diluted kinds, as beer and wine, is a poison."

The editor of the "Revue Scientifique," of France, says: "We believe that alcohol is ever a poison." His countrymen, Professor Riche, M. Th. Belval, and the chemists Dujardin-Beaumetz and Audige, make similar statements. In his text-book of mental diseases, Dr. Bevan Lewis, of England, says of alcohol:

"No poison, except the virus of syphilis, plays so extensive a role in the morbid affections and degenerations of the tissues, nervous or non-nervous."

Dr. Lankester, Sir William Gull, Dr. Norman Kerr, Dr. Dods, and a long list of other eminent English physicians have expressed similar opinions. Among American physicians of national and international reputation who have unhesitatingly pronounced alcohol a poison are Dr. William A. Hammond, Dr. N. S. Davis, and Dr. Austin Flint, who, in his "Practice of Medicine," said of certain classes of poisons: "Their morbid effects are proportionate to the quantity of poison received into the system. . . . Certain poisons exert effects on particular parts of the body. Thus alcohol and opium exert their effects on the brain."

Among the older eminent American writers Dr. Willard Parker said: "From no definition of a poison that can be framed can alcohol be fairly shut out."

And in the works of the most recent writers, such as Dr. H. C. Woods, and Dr. Berkeley, of Johns Hopkins, the word poison is frequently used as a synonym for alcohol in such expressions as:

"When death has occurred suddenly from enormous quantities of the poison."

Can the experiments of Professor Atwater's one man kept from four to twelve days in an air-tight glass box overthrow all this expert testimony from so many independent students, observers, and investigators from so many different countries and continued over so long a space of time?

In addition to the individual testimony above quoted, alcohol will be found classed as a poison in such medical dictionaries and standard reference books as Quain's "Dictionary of Medicine," Gould's "Dictionary of Medicine, Biology, and Allied Sciences," Taylor's "Medical Jurisprudence," Allen's "Commercial Organic Analysis," and Dunglison's "Medical Dictionary."

This classification of alcohol as a poison made by impartial scientific men, not all of whom are total abstainers, is not partisan testimony. These authorities, in their definitions of a poison, do not say that a substance is not a poison if it can be used "in quantities and ways which cause no injurious effects," which seems to be Professor Atwater's definition of a poison. A distinguished English medical writer, criticising this definition, says, "it is as unscientific as it is physiologically inaccurate." In view of all this, we submit that the teaching that alcohol is a poison is neither an error nor an exaggeration.

The same number of The Outlook gives space to an article by Henry F. Hewes, M.D. The editorial on this subject quotes Dr. Hewes as saying that "alcoholic liquors are dangerous substances, to be generally avoided by persons in health," etc. If the editor will refer to Dr. Hewes's article, he will see that he has made a mistake in quoting. Dr. Hewes makes no such uncertain and evasive statement as is implied by the insertion of the word "generally." What he does say is:

"In the present light of our experience and of scientific investigation, the school books must continue to exclude alcohol from the list of substances desirable as foods, and to teach the avoidance of this substance as a good hygienic rule."

And concerning the oxidation of alcohol in the body proving it a food Dr. Hewes says: "These experiments merely show that the body can derive some energy from alcohol. This does not in itself entitle alcohol to be

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placed among the food substances in the hygienic sense of the term, which is the sense in which the schools and people generally use the term food." He says that, "to class a substance among the foods, we must know that the sum total effects of its use are beneficial to the body," that "we get energy from sugar without risk of poisoning; to get energy from alcohol we run great risk of poisoning."

Professor Atwater's only ground for considering alcohol a food is thus shown to be untenable. Why, therefore, should the text-books teach that it is a food? I agree most heartily with The Outlook's definition that "Temperance is such control of all the bodily appetites and passions as makes the body the servant, not the master, of the soul." We, therefore, need to be intelligent as to the nature of substances whose use will give the body control of the soul. Is it not then of vast importance that the youth of this land should be taught the fact that Professor Atwater himself in other words admits, that alcohol, like other narcotics, has the power to create the uncontrollable and destructive appetite for itself which makes the body with its craving for alcohol the master of the soul?

MARY H. HUNT,
World's and National Superintendent of Scientific Temperance Instruction for the Woman's Christian Temperance Union.

ABSTINENCE THE SAFEST COURSE

I doubt not that you are sincere in your stand upon the temperance question, and would not have your opinions result in a growth of the drinking habit. But, candidly, this is the practical result of your many articles taking the side, as it seems to the ordinary reader, of moderate drinking. This is a college town, where would-be manly young men smoke their pipes and "swallow their swigs," quoting Atwater and The Outlook as defenders of moderate drinking. It may or it may not be true that alcohol is injurious to the system, but the young man who leaves it entirely alone is the safest, and it would hew closer to the side of righteousness if your whole influence were cast on the side of total abstinence. Because some of the men of influence in the Christian world could drink moderately is no reason why we should proclaim it to all the world. Intemperance is an evil that needs to be eradicated, and advocating moderate drinking, as your course practically does to the average mind, will not assist in that noble work.

CHARLES E. LUND.
Orono, Me.

In our judgment there is much better chance of inducing young men to leave alcoholic liquors alone by telling them the exact truth than by attempting to frighten them by half-truths and great exaggerations in the name of science. The following letter is much more likely to prove effective with young men than the unscientific and inaccurate statement that "alcohol is not a food or drink: medical writers, without exception, class alcohol as a poison," and we recommend it to our correspondent to use in his next temperance sermon:

THE BUSINESS ARGUMENT FOR ABSTINENCE

I am not a scientist, and lay no claim to qualifications to discuss the problem from that standpoint. I am willing to leave to the doctors and the professors the theoretical speculation and experimentation as to just how much alcohol a man can consume before it hurts him enough to show it: but, with your permission, I would like to make an appeal to daily experience and ordinary common sense.

If some bright young railroad man should secure from Professor Atwater a letter of recommendation, saying that the young man used alcoholic liquors very moderately, and carefully drinking, say, not over two or three glasses of whisky or beer a day, that is, not exceeding the safe and beneficial scientific modicum of two and one-half ounces of absolute alcohol; and the young man should take this letter to the Chicago and Alton Railway and apply for a job, even as a brakeman, he couldn't get the job; for the company will not employ in any capacity a man who drinks at all, or even enters a saloon. The Nickel Plate and the Lehigh Valley roads, and other great corporations, have had similar rules for years, and the Consolidated road, in southern New England, has lately followed suit. The Chicago "Tribune," commenting editorially upon the Alton road's rule, has said: "The Alton road should stick to its policy strictly. All other roads should follow its example. Give the sober, trusty man a chance, and let the tippler go." A similar letter from Professor Atwater would be a very damaging document to accompany an application for life insurance, and not a few of the more conservative and prosperous companies, including some of the largest, would decline to issue a policy to an applicant who made a daily practice of imbibing two and one-half ounces of absolute alcohol. Such a man would not be considered a desirable risk by any reputable company. I do not believe that any great commercial house, in New York City or elsewhere, where alertness of mind and action is required to meet the needs of competition, would look with favor upon any young man applying for a clerkship, and bringing a letter of recommendation from Professor Atwater, indorsed by the whole committee of fifty, and declaring that the applicant was a purely scientific drinker, consuming not to exceed two and one-half ounces of absolute alcohol daily! Is the best business sense in advance of science, and if so, does it stand where science must eventually come? or will science compel these business men to abandon their fanciful caution, and restore to employees the beneficial privilege of imbibing two and one-half ounces of absolute alcohol daily?

It cannot be doubted that the average human system is able to burn up a considerable quantity of alcohol, but I believe it to be demonstrated beyond question that vitality is de-

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stroyed, not energized, in the process. What is the quality of human tissue affected by alcohol? That is a vital question. An overwhelming array of facts can be cited from business experience, athletics, army service, Arctic exploration, epidemics, and even the prize ring, showing that total abstainers have better physical and mental endurance than moderate drinkers. A very practical question may be suggested to the young man who is inclined to try it, and that is, whether he puts a lower estimate on himself than prudent business corporations and life insurance companies do. Daily experience and common sense are everywhere demonstrating the fact that alcoholic drink is a degenerating influence, and every man who tampers with it tampers with his own welfare. ALLEN B. LINCOLN.

Willimantic, Conn.

There is absolutely nothing in Professor Atwater's report inconsistent with these business conclusions. If they seem so, it is only in so far as abstinence from alcoholic drink has not been based (as, except in his closing paragraph, a correspondent bases it) on the practical experience of life in America, that man in a state of health is better without it than with it, but upon the unscientific theory, scientifically phrased, that alcohol is in all cases, to all constitutions, and in all quantities, a poison. Professor Atwater's conclusion is all summed up in the one sentence with which he closes his report: "In the great effort to make men better, there is one thing that we must always seek, one thing we need never fear—the truth." It is this scientific truth respecting alcohol which Professor Atwater is endeavoring to ascertain and to give to the public. That he is supported in his scientific view is abundantly confirmed by quotations from other scientific men given on our editorial page.

WHY I AM A PROHIBITIONIST

I have carefully read over the two articles on Professor Atwater's experiments relative to Food Properties of Alcohol, also your editorial comment on the same. I hope you will pardon me if I say that your acceptance of Professor Atwater's conclusion reminds me very much of the celerity with which the scientific world took up Professor Huxley's theory of selfgenerative life in deep sea ooze, and how for a time they would have us revise all of our creeds to conform to this wonderful discovery, yet afterward found themselves both literally and figuratively in too deep water. The precipitation with which they accepted the theory made their rejection of it, a few years later, not entirely graceful, if I am correctly informed. Science is a large body, and it moves slowly, not always in a straight line—not always forward. I am not a scientist, yet it seems to me from the view point of an onlooker that there are some important things to be taken into consideration in coming to a conclusion on Professor Atwater's experiment, that do not seem to be taken account of in the experiment itself, judging from the abstract of the report as you give it.

1. He does not state whether the man who received alcohol into his system for scientific purposes had been or was at the time a moderate drinker or not. Nor does he state that at least the last two generations of the family from which this man came were total abstainers. That the demand and receptability of the system for alcoholic stimulants is hereditary, I think few will dispute; and where it is so, the supply of alcohol for that craving might produce effects similar to those described, not because it is the normal action of alcohol, but because alcohol is received under abnormal conditions. If a man is willing to "can himself up," as the "Advance" puts it, for the purpose of scientific inquiry, he ought certainly to let the public know enough about his family history for two generations to scientifically gossip about.

2. I am inclined to believe that there are other ways of explaining the action of alcohol in the various results given than that of admitting that it is a food. In this I may be mistaken, but I have reasons for my position, and I should not wish to accept the conclusions of the Professor till an agreement of men of undoubted scientific merit had been reached. When that time comes we may talk about slightly changing our text-books. We had better teach the children what we believe ourselves, as long as we believe it, that alcohol is not a food, and when the time comes to change that belief, there will be opportunity to change the text-books.

May I tell you why I am a Prohibitionist? I do not say that I am *politically* a Prohibitionist, or that I am not; but that I look for, and work for, and pray for, and expect National Prohibition in due time, whatever the means used to bring it about.

Well is it to inculcate temperance "as the virtue of self-control enforced by considerations of prudence, dignity, and conscience"—By no means underrate the value of moral suasion and the appeal to manhood! But it is a condition and not a theory that we are facing, and that condition is that there is so large a portion of drinking people in this nervous country of ours that cannot take liquor in moderation—one might call it a constitutional impossibility for them to do so. The only way to make such men temperate is to make them total abstainers. I am afraid we do not think of the drunkard per se as much as your editorial implies. I am sorry that we do not. We should work more than we do for the individual good of drunkards. But the thing that makes people Prohibitionists in principle is, not so much that men get drunk, as that when drunk they become criminals in so many cases. The large proportion of drinkers, moderate and immoderate, in our State prisons, as reported by prison wardens, make

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a great many people think of liquor as a crime producer. The political and social power of the saloon is entirely too great to be placed in the hands of such a morally and mentally incompetent set of men as saloon-keepers average. And on account of this power the regulation of the traffic always has been, and probably always will be, so unsatisfactory, that those having real progress in temperance lines at heart sooner or later take the prohibition attitude. I look for The Outlook to join the ranks some time later. Then, again, the saloon is the enemy of the laboring man, because, according to the investigation made by the Labor Bureau, at Washington, business men do discriminate against drinkers in seeking employees. Also because where employees are most frequently found, in the business portions of the cities, is invariably the place where saloons are thickest. He who would be a true friend to the working man, therefore, according to the attitude of the Prohibitionist, must get that thing out of the way. And nothing but prohibition will do it.

You will pardon this letter, I know. I wish simply to bring before your mind that the hygienic and physiological basis of total abstinence and National prohibition is only one corner of its foundation. For one, I am glad that there is being so much scientific interest aroused in alcoholic substances. If we have not had sufficiently accurate statements in our school books, relative to alcohol as a poison, is it not because men of extreme views rather than careful scientists have been investigating this subject? and is it not the fault of conservative scientists that we are not more accurate than we are? However, the last word has not been written or spoken on "Alcohol as a Food." Let us calmly, without prejudice, await the consensus of scientific opinion before we change our old views or our old text-books. T. G. L.

No! instead of getting unscientific persons to write our text-books—a number of them are certainly anonymous—let us employ the ablest physiologists we can secure, and ask them to state, not what they think will deter people from drinking alcohol, but what is the *truth* about alcohol. If we are going to teach science in our public schools to young children, we ought to have scientific men write the scientific text-books in a scientific spirit. There is "one thing we need never fear—the truth."

WHAT PLAN?

Will you please tell us in The Outlook your plan for dealing with the liquor question? You advised your friends to vote against the Constitutional Amendment in Pennsylvania a few years ago. Now you tell us the text-books in our schools must be changed, because Professor Atwater says that alcohol acts as a food under certain conditions. You have always told us through The Outlook that the traffic must be regulated by law. So please tell us your plan. S. S.
Erie, Pa.

No legislative plan is equally efficacious in all localities. In general we recommend: (1) Abolition of the license system, by which Excise Boards select men of good moral character to sell liquor. (2) Substitution of a tax system, levying on the traffic, as far as practicable, the cost it inflicts on the community. (3) Local option, that is, the right of each town, as in Massachusetts, or each county, as in Georgia, to further regulate the traffic or prohibit it altogether. We would extend the same right in all large cities to the people of each ward or election district. (4) The best form of prohibition—if it can be so called—is the dispensary system, under which liquor is sold, but only by the State, not to be drunk on the premises and with no profit to any one.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. What commentary on the International Sunday-school lessons would you recommend to the Sunday-school student who wishes to get the facts as well as the teachings of Scripture? 2. Also can you recommend some system of home reading of the Bible suitable for the family? Something a little more systematic and extensive than the selections usually given in connection with the Sunday-school lessons. In short, a course of reading in the Bible for the family. F. T. C.

1. The "International" course for the half-year is in the period after the Exile. For this see Kent's "History of the Jewish People" (Scribners, New York, $1.50); Cheyne's "Jewish Religious Life After the Exile" (Putnams, New York, $1.50); Gladden's "Seven Puzzling Bible Books" (Houghton, Mifflin & Co., Boston, $1.25.) The monthly issues of the "Biblical World" for the remainder of the current year will contain much valuable illustrative matter. (University Press, Chicago, 20 cents per copy.) For the exposition of the lessons in course see the volumes of Notes issued by the publishing houses of the several religious denominations. Peloubet's Notes (W. A. Wilde & Co., Boston, about $1) are proba-

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bly as favorably regarded as any. 2. We believe "The Congregationalist," Boston, Mass., publishes a little five-cent handbook, which contains, with much other interesting matter, a course of home readings for the year. You can get it by writing.

Kindly answer these questions: 1. Is there any short book that gives the doctrines of the leading denominations as to the nature and government of the church, with a brief statement of the arguments for each? 2. Please tell me where I can get a statement and defense, in moderate limits, of the Congregational doctrine of church government. 3. Is Dr. Burrell's book, "The Religions of the World" (Presbyterian Board of Publication) scholarly and reliable? 4. Please recommend a book that gives the main results on which the majority of the higher critics agree, and not the opinions of some one school or writer.
LAYMAN.

1. The nearest to this that we know is a little book by Dr. W. H. Lyon, under some such title as "A Study of the Sects," which you can procure by addressing the American Unitarian Association, Boston, costing perhaps 75 cents. 2. The Congregational Publishing Society, Boston, will send you title and price on application. 3. Fairly so, though not as impartial as a student of comparative religion might desire. 4. Professor Bennett's "Primer of the Bible" (Holt, New York, $1.25).

Kindly answer the following: 1. What is the consensus of opinion of the best critics as to the genuineness and authenticity of the Book of Daniel? 2. Are the events related in the earlier chapters, especially the third chapter, to be regarded as historical or legendary?
G. W. B.

1. The weight of opinion among Christian scholars holds it to be the work of a pious Jew of unknown name, who wrote it to inspire his people's struggle to maintain their religion against tyrannous persecution in the Maccabean war just before the middle of the second century B.C. 2. They no doubt embody a certain amount of historical matter. Such events, however, as the deliverance of the three Jews from the fire must be regarded as legendary. How much of the narrative is strictly historical cannot be exactly determined.

1. What is meant by the "Plymouth Doctrine of Imputed Salvation"? See "Love Abounding," by George D. Watson, page 26. 2. How do the Jews regard the inspiration of the Old Testament Scriptures, according to orthodox Christians, or the higher criticism, or in some other way? 3. Are "Evolution and its Relation to Modern Thought," "Evolution and Christianity," and "Modern Ideas of Evolution, as Related to Revelation," in proof of or opposed to the doctrine of evolution? How are they regarded by scholars? N.

1. We have not seen this book. But, in the proper sense of language, there can be no such thing as "imputed salvation." 2. The same varieties of view can be found among Jews as among Christians in regard to this. 3. The works which you thus refer to for the most part assume the doctrine rather than offer proofs of it. They are favorably regarded.

Kindly suggest a list of books from which a person can get an up-to-date knowledge of the doctrine of evolution.
W. J. C.

The main facts and principles of evolution having been settled some time ago, an up-to-date knowledge of the subject is more concerned with details and applications. The recent literature of the subject is of great variety. See the lists in Poole's Index of Periodical Literature. But if you wish simply a knowledge of the main facts and principles, Le Conte's "Evolution in Relation to Religious Thought" (Appleton, New York, $1.50) is adequate to your purpose. The works of Darwin, Spencer, Wallace, Mivart, Fiske, Cope, and others of great note, form quite a library.

Please quote books that will help a minister in the preparation of sermons, applying Christianity to the life and needs of to-day.
C. E. L.

To several books named to A. M. K., July 29, two days after the date of this question, add Dean Hodges's "Faith and Social Service" (Whittaker, New York, $1.25); Mathews' "Social Teaching of Jesus" (Macmillan, New York, $1.25); and Dr. Abbott's "Christianity and Social Problems" (Houghton, Mifflin & Co., Boston, $1.25).

Can you tell me who is the author of the following lines:

"Count that day lost whose low, descending sun
Views from thy hand no worthy action done"?
F. W. B.

In Bartlett's "Familiar Quotations" we find it stated that the author is unknown.

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FOR THE LITTLE PEOPLE

An Easy Time, Then

By Adelbert F. Caldwell

When the broom will sweep up all the rooms in the house,
And the comb does up grandma's back hair,
When the needle and scissors and thread, by themselves,
Cut and make all the dresses we wear;
When the dishrag does up all the dishes at will,
Without even a scold or a fret,
When the brick scours all the knives and the forks—
Which, to me, is the finest thing yet!
When the hands, by themselves, practice all the day long,
And don't have to count, "One and two!"
When the can fills the lamps, and the chimney-cloth
Makes them shine bright and clear as though new—
Then what a jolly good time we will have,
Without any work the whole day!
Let's educate brooms, combs, and other things, quick!
And we'll do just nothing—but play!

Tabby and Her Family

By Lucy E. R. Scott

A lady living in a suburb of Denver was very fond of animals, and kept some fine chickens. A strange cat came to make her home in the barn. The lady called her Tabby, and tried without success to coax her into the house. One very cold and snowy morning, when Bridget opened the kitchen door to go to the coal house, Tabby was sitting on the steps with a tiny kitten, which she took in her mouth, carried into the kitchen, and placed under the stove, then ran to the barn. Soon Bridget heard her crying at the door, which she opened, and Tabby came in with another kitten in her mouth; leaving it with the first, she went out again and brought the third one. When the lady came down to breakfast Bridget showed her the cat and her family. Tabby seemed very docile and as tame as if she had been accustomed to stay in the house, and drank the milk and ate the meat given to her. A large basket was prepared with some flannel to line it, and the kittens carefully placed in it. Tabby got in of her own accord, and seemed well satisfied with the arrangements for her comfort. She remained there until the middle of the next day, when, it being fine and warm, the outside door was open and Tabby trotted off to the barn, carrying her kittens one at a time. The next day was cold again, and some little chicks were hatched, and all died but one. This the lady carried into the house and placed in the basket where the kittens had been. Toward evening it grew colder, and a snow storm came, with rain and sleet. Tabby appeared with a kitten, and, being allowed to go out and in, she brought the three and put them in the basket with the chicken, which did not seem to disturb or annoy her. She got into the basket, washed the kittens and then the chicken, and arranged them comfortably, the chicken being between her forepaws and resting her head upon it.

For several days it rained, snowed, or was very cold, and Tabby and her family remained behind the kitchen stove. The little chick was fed with corn meal and soon began to run about the room peeping, peeping, very loud, especially when hungry. Tabby would get out of the basket, go and pick it up by the back, and put it with the kittens, which had not yet opened their eyes. Each day the chick became more troublesome. Tabby would no sooner put it into the basket than it would jump out and run about the floor. After carrying it to the basket three or four times, Tabby would sit on the floor watching it and looking as if she wanted to say: "You are a very strange, troublesome child. I never had one like you. I do not know what I shall do with you." Whenever she made the toilets of the kittens she washed the chick also, who did not like it

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at all, and would peep very loud and shrill. Bridget said: "Sure, she cries as loud as any child you ever heard when she is bathed." Sometimes the chick was sleepy and wished to be brooded. Then it would go to Tabby and run its little bill into her fur until it would get under one of her legs, or more frequently, under her neck. Then it would just show its head among Tabby's fur. After ten days the weather was fine, and the basket was set out of doors every morning and brought in at night. The kittens still remained in it, but the chick would run around on the ground until tired and then go back to the basket, although her own mother was running about with four of her brothers and sisters which were hatched after the little chick was taken from the nest. The mother hen was willing to scratch for another, and called loudly to the little chick, but she paid no attention to the clucking of her mother, and seemed to understand better the mewing of Tabby and the kittens.

The children in the neighborhood came to see Tabby and her family. One mischievous boy said, "She is waiting till the chick gets good and fat, and then she will eat her." This annoyed Bridget, who replied, "Sure, she'll do no such thing. Do you think she is a cannibal?"

The kittens had opened their eyes and begun to run about the kitchen. It was warm; so Bridget left them outside in the coalhouse one night.

The next morning Bridget greeted her mistress with, "Me heart is broke! Tabby is here, and the kittens are here, but me darlin' chick is gone entirely; but I know Tabby never ate her, at all, at all!"

Not a feather of little chick was ever seen, but Bridget and her mistress believed that some strange cat came and carried her away. Tabby went back to the barn with her kittens; two of them grew to be as large as their mother, but they never came to the house, and were as wild and shy as Tabby was before she was forced to seek help to save the lives of her kittens.

Waiting for Dewey

A most curious ship is awaiting Admiral Dewey's approval in New York. This ship is modeled after the Olympia, the Admiral's flagship, and built entirely of stones. It is eighteen feet long, four feet beam, and fourteen boys can hold meeting between decks. It is unnecessary to say that the name of this substantial vessel is the Olympia. The captain has chosen that his vessel shall stand high and safe above tides and floods. It stands securely on a hill, perhaps to give a better opportunity for the discovery of the enemy. The Olympia is equipped with guns which are not dangerous, funnels, air shafts, masts and rigging. Flags fly from her masts, and her crew are well trained by a captain eleven years old, and first and second lieutenants of twelve and fourteen. The crew have mounted their guns so that they can sweep the whole horizon. The rudder, which will not be called actively into service, is well proportioned and in the right place. There was a war vessel built of brick at the Columbian Fair, but she was the work of experts. The present reproduction is the work of school-boys after school hours, their model the picture of the Olympia in a newspaper.

It was the intention of the builders of the Olympia to conceal the vessel until the arrival of Admiral Dewey, but a curious policeman who missed the boys from his beat found the Olympia, and he is as ready as the boys to defend her.

Peter and His Tastes

There is a horse in New York which has made a great many friends, though his position is a most humble one. He draws one of the carts of the Street Cleaning Department. No one seems to know when or how this gray horse first learned to eat pie. One thing is certain—he has learned how to eat it, and, more than that, how to catch a piece in his mouth when it is thrown to him. Not only does he eat pie, but he eats fruit of all kinds. The business men hurrying to luncheon or back to business call to Peter—that is his name—and throw him some dainty of which he is fond. The newsboys are devoted to Peter, and it is quite evident that he is given a liberal share of whatever fruit the newsboy buys in his own treat. But there is one blemish on this picture of Peter and his tastes. Peter has been known to help himself from the little push-carts that line the downtown streets at the noon hour. Safety lies in putting the fruit beyond Peter's reach.

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The Home Club

The Overworked Children

Some physicians in Brooklyn, two years ago, addressed a letter to the Board of Education protesting against the demands made on the pupils of the public schools, especially on the girls in the High School. A number of physicians were interviewed, with the discovery that it was a quite common judgment of the profession that pupils were overworked. The reply was that interruptions at home, improper clothing and food, and social life were responsible for the ill health of the pupils when that condition prevailed. In Chicago, not long ago, a protest against the exactions of the schools came from within the Board of Education. With such an educator as Dr. Andrews as Superintendent, it follows that adjustments in the courses of study will be made that will remove nervous tension and strain, and yet educate the pupils, so far as any system can. Very recently, in New York, this subject of overstudy was seriously discussed. It was admitted that there should be a modification in the courses of study; that the length of time given to manual training should be reduced, because it was excessive. The statement made by a chairman of the First School District of Manhattan puts the whole matter clearly, logically, intelligently. He said:

> It all depends on the class of children, whether they can stand the strain or not. Why, some of them go to school in the morning with only a crust of bread or a stray piece of pastry for breakfast. The poor little things haven't the strength even to spell their own names. The severity of studies should always be in accord with the strength of the child's system. It is a fact that the majority of the cases of insanity are to be found in underfed and overstimulated brains. Better to give them food than lessons without food. The principal, therefore, should examine into the conditions of the district in which his school is situated, and regulate the curriculum accordingly. I believe this to be the only available solution of the problem.

The underfed and overworked children in the schools of the overcrowded sections of any city arouse a mental protest, if not a vocal protest, from visitors. When the home conditions shall be considered in the course of study demanded, as well as the use a child must make of his few years in school, our systems of education will be made for the children, and differentiated to meet the conditions of every section, with a choice for special courses after the elementary schools. In the latter a foundation will be laid, and that foundation will be a command of the national language, vocal and written, and a training that will enable each pupil to feel the relation between the school-room and the world about him. To many children the school-room is one in which they must pass certain hours and go through certain tasks because other children do. Education, to them, is rubbish put in the mind to be forgotten as soon as possible—rubbish, because they are never taught to value education, to apply the knowledge they possess, or see the relations between studies, or how mastering one helps to master its correlative. Studies are tasks, each by itself, to the average child in the public schools. There is no time except for lessons when one teacher must control fifty, sixty, even seventy pupils in rooms designed for forty. The responsibility rests with an uneducated and an indifferent public, whose chief concern is to take children from the street, when the children are their neighbors, and who concern themselves so little about the education of their own children as hardly to know their teachers.

Here and there associations have taken up the study of the public schools of their communities. Where this has been done, there has been an aroused public sentiment.

The Universal Problem

The so-called "servant problem" is, in the last analysis, a general labor problem. It has features peculiar to itself and in some respects far more difficult of solution than those of any other field of labor.

Not long ago one of the magazines gave the experiences of a woman who rarely indulged in an expensive dress, but who decided to give an order to a tailor as famous for his charges as the perfection of his work. The dress was sent home with the collar basted instead of being sewed on, and with other defects. It was returned to the tailor, whose defense was

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that the garment left his establishment without thorough examination; they were busy and did not examine it. Forty girls were employed, not one of whom could be trusted to do a piece of work without being watched. Why? They took no pride in their work. This woman's husband complained of his inability to secure a farmer who was capable and honest. The woman concluded that the "servant problem" was only a phase of a general labor problem, the solution of which was far more a matter of character than of skill.

The education that will make needless the general complaint of inefficiency and dishonesty is quite as much a matter of home-training as school-training. It depends on giving a standard for all work done. Manual training is a moral measurement. The work of the hands, the work whose expression is as concrete as the sewing of a seam, the joining of a corner in a piece of woodwork, cannot lie. There must be in it a comprehension of what is to be done, and a standard for the worker as to how it is to be done. It is pathetic to watch the degeneracy in the handwork of children when they leave the kindergarten, where the whole purpose has been to train the eye to see the perfect thing, and then the hand to approach this perfection. The child is suddenly turned into a world of abstractions, and cannot get the true measurements of his own deficiencies. The value of perfection in details is a new conception with Americans outside of the favored few. We have not yet evolved the kind of training that tends rapidly toward this new standard.

The highest office of the home is to train to this standard of morality in all service, in all work done by the smallest fingers in the home. Whether in work or play, the best possible should be the standard of attainment.

Two Prizes Offered.

Two prizes have been offered, one for men and one for women, of one hundred dollars each, for the best articles in favor of the unification of the public schools of the State, under the supervision of the Board of Regents of the University of the State of New York. It is hoped that these prizes will be won by public school teachers of the State. The papers offered in the contest should be sent to Pliny T. Sexton, Palmyra, N. Y., before October 1. They should be typewritten on one side only of paper, ten inches long and eight inches wide, with a blank binding margin at the left of one and one-half inches. Papers that have been published are not debarred from the competition.

The Ideal Type of Man

Attorney-General Griggs recently delivered an address to the graduates of a law school. The address presented such an ideal of manhood as to inspire men and women to higher ideals of life. This ideal, the speaker said, had been realized many times in the older court house towns of this country. He said in part:

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The closing lines presented the perfect type of "fellow townsmen:"

In the judgment and feelings of the community there is something of the venerable and illustrious attached to his name; not for his learning in the law, not for his success as an advocate, not for his mere usefulness to his fellow-citizens as a counselor and guide, but for the benignant influence of his whole life and character; and when he dies, to every mind there comes a suggestion of the epitaph that shall most fittingly preserve the estimate which the people have formed of him—"The just man and the councilor."

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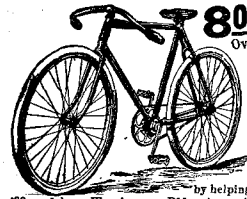

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